3938

GAZETTEER

OF THE

BANNU DISTRICT.

1883-4.

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PREFACE.

THE period fixed by the Punjab Government for the compilation of the *Gazetteer* of the Province being limited to twelve months, the Editor has not been able to prepare any original matter for the present work; and his duties have been confined to throwing the already existing material into shape, supplementing it as far as possible by contributions obtained from district officers, passing the draft through the press, circulating it for revision, altering it in accordance with the corrections and suggestions of revising officers, and printing and issuing the final edition.

The material available in print for the *Gazetteer* of this district consisted of the Settlement Reports, and a draft *Gazetteer*, compiled between 1870 and 1874 by Mr. F. Cunningham, Barrister-at-Law. Notes on certain points have been supplied by district officers; while the report on the Census of 1881 has been utilized. Of the present volume, Section A of Chap. V (General Administration), and the whole of Chap. VI (Towns), have been for the most part supplied by the Deputy Commissioner; Section A of Chap. III (Statistics of Population) has been taken from the Census Report; while here and there passages have been extracted from Mr. Cunningham's compilation already referred to. But with these exceptions, the great mass of the text has been taken almost, if not quite verbally from Mr. Thorburn's Settlement Report of the district.

The draft edition of this *Gazetteer* has been revised by Messrs. Thorburn, Beckett, and Dames. The Deputy Commissioner is responsible for the spelling of vernacular names, which has been fixed throughout by him in accordance with the prescribed system of transliteration. The final edition, though completely compiled by the Editor, has been passed through the press by Mr. Stack.

THE EDITOR.

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Table No. 1, showing LEADING STATISTICS.

1	2	3	4	5	6
DETAILS.	DISTRICT.	DETAIL OF TAHSILS.			
		Bannu.	Lakki.	Isakhel.	Miánwáli.
Total square miles (1881)	3,868	445	1,269	675	1,479
Cultivated square miles (1878)	910	203	374	125	208
Culturable square miles (1878)	1,130	128	95	242	665
Irrigated square miles (1878)	243	125	32	20	66
Average square miles under crops (1877 to 1881)	787	214	277	128	168
Annual rainfall in inches (1866 to 1882)	12·1	12·1	14·9	9·4	10·4
No. of inhabited towns and villages (1881)	477	226	140	47	64
Total population (1881)	332,577	107,159	75,581	59,546	90,291
Rural population (1881)	306,801	98,199	71,513	46,798	90,291
Urban population (1881)	25,776	8,960	4,068	12,748	...
Total population per square mile (1881)	86	241	59·6	88·2	61
Rural population per square mile (1881)	79	220·9	56·4	69·3	61
Hindus (1881)	30,643	10,919	5,496	5,408	8,820
Sikhs (1881)	790	503	69	78	140
Jains (1881)	60	...	...	60.	...
Musalmáns (1881)	301,002	95,674	70,015	53,982	81,331
Average annual land revenue (1877 to 1881) *	422,659	130,957	111,018	61,989	118,695
Average annual gross revenue (1877 to 1881) †	500,059	...	...	...	...

* Fixed, Fluctuating, and Miscellaneous. † Land, Tribute, Local Rates, Excise, and Stamps.

BANNU.

CHAPTER I.

THE DISTRICT.

SECTION A.—DESCRIPTIVE.

General description.

The Bannú district is the most northern of the three districts of the Deraját division, and lies between north latitude 32° 10′ and 33° 15′ and east longitude 72° 0′ and 70° 26′. It comprises an area of 3 868 square miles, with an extreme length from north to south of 58 miles and an extreme breadth from east to west of 94 miles. It is bounded on the north by the *jágír* territory of the Khatak Chief in the Kohat district, the Sághri hills and the Sohán river; on the east by the Jhelam and Sháhpur districts with the *Thal* of which the Miánwálí *Thal* is continuous; on the south by the Dera Ismail Khán district from which it is separated trans-Indus by the Bitanni range, while cis-Indus the *Thal* of the two districts is continuous; and on the west by the hills of the independent Wazírs and Bitannis. The boundaries are more exactly described below. The Indus, passing through the district from north to south, divides it into two distinct portions. To the east of the Indus lies the Miánwálí *tahsíl*, in the form of a semicircle, its base resting upon the river. To the west lies the larger portion of the district, comprising the *tahsíls* of Bannú, Marwat and Isakhel. The Isakhel *tahsíl* lies upon the river, shut in towards the west by the Khattak-Niázi range of mountains, a continuation of the Salt Range; beyond this range lies a circular basin, drained by two rivers from the Wazíri hills, the Kúram and the Gambíla and shut in on every side by mountains. The northern portion of this basin is occupied by Bannú proper, the southern by Marwat. The extreme north of the Isakhel *tahsíl* contains a wild and rugged tract, a continuation of the Khattak hills, and known as the country of the Bhangikhel. The *tahsíl* of Miánwálí is in the separate charge of an Assistant Commissioner stationed there as sub-divisional officer.

Some leading statistics regarding the district and the several *tahsíls* into which it is divided are given in Table No. I on the next page. The district contains no towns of more than 10,000 souls, Edwardesábád with a population of 8,960 being the largest. The administrative head-quarters are situated at Edwadesábád in the extreme north-west of the district, only five miles from the foot of the Wazíri hills. Bannú stands 10th in order of area and 29th in order of population among the 32 districts of the province, comprising 3·63 per cent. of the total area, 1·77 per cent. of the total population, and 1·06 per cent of the urban population of British territory.

The latitude, longitude, and height in feet above the sea of the principal places in the district are shown below:—

Chapter I, A.

Descriptive.

General description.

Town.	N. Latitude	E Longitude.	Feet above sea-level
Edwardesabad ...	33° 0'	70° 39	1,279
Laki	32° 36	70° 57	986
Isakhel	32° 41	71° 19	630*
Mianwálí	32° 35	71° 33	681
Shekh Budín	32° 18	70° 51	4,513
Sakesar	33° 32	71° 58	4,992

* Approximate.

Boundaries of district stated.

Mr. Thorburn thus defines the boundaries of the district: "The "boundaries of the district with those adjoining, as well as with in- "dependent Wazíristán, require to be stated precisely, as disputes may "arise concerning them; and on two sides a clear knowledge of what "they are, and why they have not been more exactly demarcated, is "politically important. I give the information in the following state- "ment." Further details will be found in his Settlement Report.

Direction.	District or territory on further side of line	Specification of line
N N. W W and S.-W (Bannú and Marwat *tahsils*)	Independent Wazíristán, and portion of the Bitanni hills	Along the base of the hills from near Lattammar to the Kharoba *nala*.
S, S.-W. ..	Portion of Marwat transferred to Dera Ismail Khán in 1875.	The Bain Pass and water shed of the Bitanni hills as far east as the Sigi Pass
S.	Dera Ismail Khán district.	Southern boundary line of Pezu village; thence road from Pezu to Shekh Budín station, central road of station except a short divergence in order to make the line run through the tanks: thence a straight line to water shed of the Shekh Budín range; along water shed to head of Atak Paniála Nálá, thence to a point in the Khisor range about two miles north of the upper Káfirkot; thence a line nearly due south through the Kacha to Winota in Miánwálí; thence across the Thal nearly due east to Wichwin Bála
E . ..	Sháhpur district as far north as Sakesar; thence the Jhelam district to the Sohán river	The joint boundary line of the different villages concerned.
N.-E. ..	Ráwalpindi district.	Sohán river.
N., N.-E. and N	Sághri hills in Kohát district.	A fixed line of about 28 miles in length up the Múlwál *nala* to a peak called Chattrú Sar, thence along crests and ridges and through cultivated lands to the Khatak Algad or ravine.
N.-W (*Tahsil* Isakhel)	*Iláka* Khatak in Kohát district.	An irregular line striking southwards across ridges and long water sheds to foot of hills north of Kálabágh
N.-W (*Tahsil* Isakhel)	*Iláka* Khatak in Kohát district.	The limit of Settlement measurements as far south as the Mitha Khatak *nala* is generally the Isakhel base of the horse-shoe wall of the Maidáni hills, which look down on the Isakhel plain, but the real boundary line, if demarcated, would be the crest of that wall or half way up.
N (Marwat and Banné)	Ditto ...	From the Mitha Khatak *nala* the line crosses the range to the Abása helmet in Marwat, and thence runs in a N N.-W direction through Thal lands to near Latammar

General aspect and configuration.

The shape of the district may be very roughly compared with a figure of eight. Just at its narrowest point an off-shoot of the Salt Range, commonly spoken of as the Maidáni spur, bisects the district

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Descriptive.

General aspect and configuration.

into two nearly equal valleys, or more correctly hill-encircled plains. To the west of this dividing wedge, which runs from north to south, and is mainly in the Kohát district, lie the sandy Marwat plain, the green oasis occupied by the Bannúchís, the Wazíri settlements, and some Thal country in the Jágír of the Khatak chief. Looking eastwards the eye first rests on the rain-watered clayey uplands of Isakhel furrowed by the sandy beds of two large hill torrents, the Chicháli and the Biroch. Those uplands slope gently down to the low-lying alluvial tract known as the Kacha. The eye notes its level expanse, its cultivated land, and the dark greenness of its clumps of *shísham* trees, and beyond them the silver brightness of the mighty Indus, and sees still further east the Miánwáli plain with the Salt Range and the Sakesar hill (4,992 feet) in the background. Of the two great valleys into which the district is thus divided, the western is the finer; because, besides containing the highly irrigated and well timbered Bannúchí country, it is entirely surrounded by mountains, amongst which Pirghal (11,583 feet) and Shiwidar (10,998 feet), Kafirkot (4,004 feet), Gabar (6,378 feet), and Shekh Budín (4,516 feet) are conspicuous, while far away to the south appears the massive plateau-like crest of the Takht-i-Sulemán (11,292 feet), and to the north the everlasting snows of the Sufaid Koh Range. The eastern valley commands a view of no lofty peaks, and to the south merges into an interminable flat Thal country, but it contains some charming park-like scenery in the alluvial bed of the Indus. Besides these two great valleys two other tracts require passing mention, the network of hills north of Kálabágh, known as Bangikhel, and Pakhar,* the tract east of the Salt Range received from Jhelam in 1862.

Scenery

The absence of trees, except in parts irrigated from the Kúram or subject to Indus inundation, the bareness of the hills immediately surrounding the district, and the dazzling glare of the sun, are serious drawbacks to scenic effect. On these grounds Bannú as a district can hardly be called picturesque. Still about sunrise or sunset or in the spring time, when the rains have been seasonable, or on a cloudy day, there are few parts where one or more views would not be described by that comprehensive epithet. And here and there beautiful spots are to be found, and charming views to be obtained. Thus, nothing can be prettier or more idyllic than the scenery in Bannú proper† on a May morning, when every Bannúchí is out harvesting. The yellow corn, the green trees, the murmuring water, the reapers both men and women, the white pet-lambs or sheep with their tinkling bells in every field, and lastly the abrupt grey hills in the background, make up as sweet a picture of peace and content as can be seen in any country. Then if you wish to see nature on a grand scale go into the Bhangikhel hills or ascend either Sakesar or Shekh Budín, and from the first your eyes will feast on snowy peaks and wild gloomy glens; from the second they will see views of rare beauty and softness; and from the third looking eastwards they will rest on a

* Men of Miánwáli mostly know the name Pakhar; but residents of the Kacha and Isakhel generally speak of the tract and parts beyond as *utrad*, *i.e.*, the high country.

† Here and elsewhere the term "Bannú Proper" means the canal-irrigated portion of the Bannú *tahsíl*.

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Scenery.

strange lifeless picture of weird desolation. Gazing west from Shekh Budín on an August evening after a fall of rain you will see the portals of heaven open and close before your eyes, as the sun sinks behind the Sulemán mountains, and the colours of his dying glory change and fade away into gloom. Amongst fine views should be included that of the Indus and the eastern valley from a little conical hill at Mári, where the "Kalabágh diamonds" (quartz crystals) are found and which is crowned by an old Hindú ruin, also that of a dust-storm seen from Shekh Budín as it sweeps southwards over the Marwat plain. Amongst picturesque spots may be mentioned Nammal, just beyond the Dhak Pass in Miánwálí, also Kálabagh and Mári on the Indus, and Kotki in the throat of Chicháli Pass.

Physical features. Mountains.

Natives seem to have no one comprehensive name for a range of hills, hence each will here be referred to by what is its best known or most appropriate designation, some of the more common names being also noted where necessary.

Wazíri hills.

The wall of mountains collectively termed the Wazíri hills, which bound the district on the west, is independent Wazíristán. The highest is the Gabar (6,378 feet). It is the natural sanitarium of the district, and though its summit is only about 30 miles south-west of Edwardesábád, it was never visited by an Englishman, until Captain St. Barbe Browne, 3rd Panjáb Cavalry, ascended it in May 1878.*

Bitanni Range.

A little south of the Gabar the Suleman Range throws out towards Shekh Budín a low spur of crumbling sand stone hills

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* As the Gabar may some day be a sanitarium, and all information about it is useful, the following extracts from a letter from Captain Browne, describing his adventurous trip are given here :—

* * * "Yes, I succeeded in getting to the top of the great Gabar. The small Gabar and the Great Gabar were originally in one range ; although they are now divided by an immense impassable chasm fully 3,000 feet deep with perfectly straight scarped sides. On the top of the small Gabar is a *zyarat*, a mere circle of stones, and a rude hut thatched with branches in a very rough way. They take up the only level ground there is on the top ; in fact the small Gabar is simply a knife edge, with three other knife edges, running from it ... There is no water on the top or anywhere near the top ; there are no trees on it ... The best road to it runs through Kooie of the Wazírs, and up the Spín Algad but beyond a nice view there is nothing to be got there. The Great Gabar is a very different mountain It is a long ridge some seven or eight miles long. very grassy and not by any means steep at the top, with lots of level places on the east side fit for bungalows,—in fact, looking as if they had been artificially prepared. There are some olive trees on the top, but down in the dells are plenty of trees. Water is to be found all the year round in a stream which runs out of the side of the mountain. The average height is 6,500 feet. It is very easy of access ; it is only 30 miles from Bannú to the top, *viz* :—

Bannú to Janikhel	...	...	15 miles.
Janikhel along frontier road to south	...	...	6 ,,
From frontier road to foot of hills ...	...	...	3 ,,
From mouth of Saroba Algad to head of hills ...		...	3 ,,
From head of Saroba Algad to top of Gabar ...		...	3 ,,

"I rode with ease to the head of the Tanda Saroba Algad, and only had to walk three miles up the hill. The path of the hill was by no means steep, and could easily be made rideable. I went up to the top of the little Gabar twice, and passed a night on the top of it. I went up to the top of the Great Gabar also twice and passed three nights in the Tanda Saroba Algad below it. I found the Bitannis very civil ... I think it would be a splendid place for a sanitarium, being so very accessible, and near, and having water so high up. There are no villages anywhere on the top, though there are a few in the *durrahs* on the east side down below. It is perfectly uninhabited, except that the Mahsuds occasionally use it as a road towards Daur when they go for plunder."

known as the Bitanni Range. It is held by independent Bittannis as far south as the Kharoba torrent, whence it is in British territory, the watershed from the Bain Pass eastwards forming the boundary between the Dera Ismail Khán and Bannú districts. This Bitanni Range comes to an end at the Pezú Pass. Immediately to its east rises the Shekh Budín mountain, which will be presently described.

Bitanni Range.

From Shekh Budín, a low spur runs east-north-east as far as the Kuram at the Tang Darra, and except towards its eastern extremity serves to separate this district from that of Dera Ismail Khán. Like the Bittanni Range, this Shekh Budín Range is mostly composed of soft sandstone, and is rapidly disintegrating. No doubt much of the sandy surface soil of southern Marwat has been formed by denudation from this and other neighbouring ranges. Of its several names the best known amongst us is the Shekh Budín or Marwat Range, and among natives Shin Ghar or Sabz Roh.

Shekh Budín Range.

From Tang Darra northwards runs the spur or range already mentioned as dividing the district into two pretty equal halves. As far as the Mitha Khatak torrent these hills are very low, and entirely in this district, their watershed separating the Marwat from the Isakhel *tahsíl*. North of the Mitha Khatak torrent this spur rises to an average height of over 2,000 feet above the level of the plain, and breaks into two chief ridges, the eastern one of which separates Isakhel from the Khatak country, and trending in a north-east direction, curves round to Kálabágh. The whole spur has numerous names, the best known of which are the Khatak or the Maidání Pahár; the latter from the hamlet and valley of Maidán, near its centre and highest point (4,256 feet). The eastern face of this range forms a bold and almost impracticable scarpment of cliffs. Then beds of lignite and black shale (*rol*), from which latter alum is manufactured, are found throughout the range. Above Kálabágh are the Bhangi hills, a wild stony country of parallel ridges and deep gullies, with here and there small culturable glens between. From opposite the locally famous Dangkot hill, in Bhangikhel about six miles up the Indus from Kálabágh, that portion of the Salt Range which extends from the Indus to the Sakesar hill may be said to commence. It separates the Awáns from the Pathán of Miánwálí, contains some fairly good grazing and *uriál* (mountain sheep) shooting grounds, and in the hollows and glens patches of cultivation are to be met with.

Maidání Range.

Bhangikhel.

Salt Range.

The two existing sanitaria of the district remain to be described. Shekh Budín* (4,516 feet) or as the natives call it *ghund*, *i.e.*, "*the hill*," rises abruptly from the south-west end of the Shekh Budín Range, and owes the preservation of its original eminence to its being capped with a great mass of imperishable limestone. This mountain is on the extreme south of the district, and its top is 64 miles by road from Edwardesábád. Its summit, which is now both crowned and crowded with 15 bungalows, besides many other buildings, has been a hot weather retreat for Europeans from Dera Ismail

Shekh Budín.

* So called from Shekh Bahá-ud-dín the saint whose shrine dominates the top of the hill.

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Shekh Budín.

Khán and Edwardesábád almost since annexation. A first class road runs from Pezu up to the station, and a made pathway, practicable for horses and laden oxen and donkeys, leads directly to and from the village of Khairákhel Sarga, and is much used by natives and active Englishmen. The hill itself is bare and ugly, and the amount of available space included within the limits of the station is very small. Besides grass, which in good years, notwithstanding the shallowness of the gravelly soil, is abundant; little else grows on the hill. A few stunted wild olives and some *phuláhí* acacias and dwarf palms are to be seen amongst the rocks and in sheltered nooks. As a sanitarium Shekh Budín is salubrious, but from the middle of June until the July or August rains come, the heat during the day is very great, the thermometer often ranging between 88° and 93° inside a bungalow. During the summer a steady breeze usually springs up about 10 A.M. and blows from the south nearly all day long. This, in conjunction with the dryness of the atmosphere, makes the heat less perceptible than it otherwise would be. In June and July a punkah is, however, almost a necessity during the three or four weeks of greatest heat. The chief want of the station is water, there being no springs on the hill at all. Six large masonry tanks now partially obviate this want, but every third or fourth year the stored water is expended before the supply is replenished by rain, and the residents are for several weeks put to great expense in consequence, and the Marwat and Paniálá villagers to great inconvenience. Though the tanks catch much of the drainage from the bungalows and other buildings, and their water must therefore be far from pure, no evil consequences have yet resulted. Doctor Verchere published an account of the sanitarium in the supplement to the *Punjab Gazette*, dated 11th February 1865, which may be advantageously consulted. As a summer head-quarters for the Deputy Commissioner of Bannú, Shekh Budín is quite as accessible and convenient as Edwardesabád for residents of any *tahsíl* except that of Bannú; but whenever water is scarce, the people feel it a hardship going up there.

Sakesar hill.

The cis-Indus sanitarium is Sakesar (4,992 feet) at the extreme east of the district. Of the actual summit this district only possesses a small portion, all the rest being within the Sháhpur district. Sakesar is a charming hill, and, unlike Shekh Budín, has plenty of space and generally plenty of water derived from springs, tanks and one well near its summit. It is very grassy, and can boast of a number of small trees and shrubs. The climate resembles that of Shekh Budín, but is not so dry, and is perhaps a trifle cooler. Sakesar is the summer head-quarters of the Assistant Commissioner, when there is one in charge of the Miánwálí sub-division. His bungalow, owing to late additions is now a handsome roomy building. Unfortunately it is situated about 600 feet below the top of the hill, and about 300 feet below the shoulder on which the Sháhpur station is built, hence the position is rather hotter and more isolated than it need have been. The well and several springs are, however, close by. An account of the hill will be found in the *Punjab Record* for April 1867, pages 23 to 30, Part—Miscellaneous.

The Indus and its bed.

Piercing the Salt Range immediately above Kálabágh through a narrow channel of its own boring, the Indus enters this district,

The Indus and its bed.

and flows placidly on with a fall of about one foot to the mile in a southerly direction for the next forty miles of its course. Freed from its mountain barriers, it rapidly spreads out in the plain until its bed from bank to bank attains, a few miles above Isakhel, a maximum width of nearly thirteen miles. Within this bed are a net-work of shifting channels, in one or other of which the main stream rolls on. About 40 years ago the great body of the Indus flowed on the Isakhel side, but yet sufficiently far from the high bank to leave between a strip of rich alluvial soil, varying from half a mile to two miles in width. By degrees the river encroached on this strip, until shortly after annexation the whole fertile zone had been submerged. About 1856 a change of course commenced, but was so gradual at first as almost to escape notice. Still the main stream was reverting to an old channel on the Miánwálí side, and between 1863 and 1864 the process was completed. Hardly then was the important fact that a great river had capriciously shifted its bed about eight miles eastwards fully realized by the district officials. The cause of the reversion is popularly ascribed to the cutting in 1856 of a short canal below Kálabágh to connect an old and almost dry channel on the Miánwálí side with the Indus. This diverted some water, and on the 26th August of the following year came down a tremendous flood, which converted this small cut into a broad deep channel. From 1864 to 1873 the Indus kept hugging its left bank closer and closer, engulfing village after village in its bed, and even undermining its old high bank and eroding the old villages which had crowned it for over one hundred years. Thus Pakki, Mochh, Rokhri, Shahbazkhel Yarukhel, Miánwálí (including part of the civil station), Ballukhel, Kúndi and Piplán have partly or wholly been destroyed. But since 1873 the river has relaxed its pressure on its left bank, and has taken a central set against villages whose lands had been hitherto left untouched, and consequently the richest and best in its bed. Already about 25,000 acres of cultivated land have suffered diluvion. At the same time some of the channels on the Isakhel side are again becoming wider, and their volume of water seems year by year to be increasing. That the Indus is ever shifting its channels from side to side of its capacious bed is a fact; but why it does so, is very puzzling. Should its main stream a few years hence run midway between its banks, as seems not unlikely, the course will be a new one, and one which will destroy the oldest and best cultivated lands and *shisham* blocks in its bed. The depth of the Indus is given as follows:—

At Kálabágh, in summer	48	feet;	in winter	30	feet.
„ Mochh	„	35	„ :	„	18	„
„ Miánwálí	„	30	„ ;	„	15	„

The Kurram river.

The Kurram rises in the southern slopes of the Sufed Koh, and after traversing the countries of the Tori and Bangash tribes, forms for a few miles the western boundary of the Kohat district, then rushes through mountains held by Kabulkhel and Darweshkhel Wazírs, and finally debouches into British territory about five miles north-west of Edwardesábád. For the first ten miles of its course through this district its bed is filled with stones and boulders, its stiff clay banks rise abruptly on either side to a height of from 10 to

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The Kurram river.

30 feet, and its width from bank to bank varies from a quarter to three-quarters of a mile. Below the point where the stony bed merges into one of clay and sand, the width increases, and the banks are less precipitous and composed of less cohesive materials. In places long stretches of marsh and swampy ground lie between the flowing stream and the uplands on either side. Such ground is not unsuited as pasture land for cattle, especially buffaloes, and in places produces enormous quantities of reeds, which are highly prized for thatching purposes. After traversing the *tahsíls* of Bannú and Marwat in a south-easterly direction, the Kurram breaks through some low sandstone hills at a point called Tang Darra (narrow pass), and empties itself into a branch stream of the Indus by numerous channels a few miles further eastward. In its diagonal course of about 60 miles through the district the Kurram falls fully 700 feet, Its pace is consequently very rapid. Except in the winter and early spring months its water is always surcharged with a rich fertilizing silt, drawn down from an immense catchment area of hills and valleys. This river is therefore of the highest value as an irrigator, and is extensively used as such both in the hills and in this district. It is subject to sudden and prolonged rises, and, as it is nowhere yet bridged, crossing it is sometimes impossible for several days at a time. In April 1878 the 4th Punjab Infantry were detained on its left bank within a mile of cantonments for a whole week. The bottom, too, being very treacherous, except where it is stony, renders its passage by camels at Tang Darra and Daddiwala always more or less risky. The unwary beast which wanders a foot or two aside from the beaten track is sure to be embogged. The Tang Darra crossing is that generally used except between June and September, when the only tolerably safe and practicable ford for laden camels is that opposite cantonments. A bridge at this point is the greatest commercial and military want of the district, but as it would cost not less than two lakhs of rupees, there is little prospect of one being made for many years to come.

The Tochi or Gambíla.

The only other perennial stream in the district containing more than a driblet of water is the Tochi. It emerges from the hills about six miles south of the point of entrance of the Kurram, and runs nearly parallel to that stream for some distance, but finally joins it three miles belw Lakki. In the hills and within the limits of the Bannú tahsíl the stream is locally termed Tochi, but once it enters the Marwat country, Gambila. Compared to the Kurram it is a small mountain brook, its flood lasting seldom more than twelve hours after the cessation of rain in the hills, whilst those in the Kurram last for several days. As an irrigator it is of more value to the independent inhabitants of the Dawar valley, than to our fellow subjects in this district. The Bakkakhel Wazirs, and Miri and Bárakzai Bannúchís depend on it for the irrigation of a large portion of their lands. In five years out of six the supply, though never superabundant, is sufficient, but ocasionally when no rain falls in the hills in the spring and early summer months, it fails, and the *rabi* crops are burnt up. Its bed is generally narrow with steep precipitous banks on either side. Two miles east of the village of Hawed it is joined by a hill torrent, known as far as the Akra mounds as the Wuch Barn, but thence

as the Lohra. At the point where the change of name takes place are numerous springs, owing to which and the discharge of spill from the Kachkot canal into its bed, the Tochi may be called a perennial stream.

Trans-Indus plains.

The valley of the Kurram and Gambíla, containing the *tahsíls* of Bannu and Lakki, is in shape an irregular oval, its length from north to south about 60 miles, and its breadth from the Maidáni hills to the western border about 40 miles. Surrounded on all sides by hills, the valley itself is open and comparatively level, its soil composed of thick deposits of calcareous lacustrine clay, often 40 and 50 feet in depth, and underlain by coarse gravel, or in places by masses of rounded pebbles. Only here and there, as at Akra and at a few spots near the foot of the western hills, slight eminences have escaped erosion and stand out above the level of the plain. In the lower part of the valley there are a great admixture of sand in the soil. Indeed the eastern portion of the Marwat *tahsíl* has been described as "in parts sandy with a tolerably productive soil beneath, and "in parts pure sand." Even from this unfertile soil, however, good crops are raised. Proceeding up the valley, the sand decreases, and the country assumes at every mile an appearance more and more smiling. Not a yard of land remains uncultivated, and the country is dotted thickly with villages, trees and gardens. Irrigation cuts from the Kurram flow between sloping grassy banks, and impart an air of freshness, and prettiness, unknown to other parts of the frontier districts. Round this fertile centre runs a zone of sandy waste, and beyond the sand again a circling zone of hills, while through its midst runs the stream of the Kurram and Gambila.

The Nár.

The Nár is a tract of country lying on the boundary between the Bannú and Marwat sub-divisions, and its name signifies "fire." Prior to the annexation of the province it was a waste jungle, inhabited only by roving families of professional thieves; the continual enmity that existed between the Bannúchís and Marwats being sufficient to negative any attempt to bring it under cultivation. Major Edwardes and his successors in the district early directed their attention to it, connecting it by a new cut with one of the Kurram canals. The Bannúchís soon spread over the whole, and it is now for the most part under cultivation. Its area is about 10,000 acres. It lies partly in Marwat and partly in Bannú. At annexation it was declared Government property and granted to persons who had done good service. A part of it, known as Harám-i-tala, was given to the Bittannis. It is now extensively cultivated. From a social point of view, the reclamation of this waste has been of incalculable benefit, as affecting the safety of life and property in its neighbourhood. "When I was in Bannú in 1851," writes the officer who conducted one of the Summary Settlements of the district, "the Nár was a large jungly tract, a stronghold and ambuscade "for thieves and murderers. During my present residence in the "district (1857-58), there has hardly been a case of violence in this "formerly lawless region."

The trans-Indus Thal.

Below the hills, and intervening on three sides between them and the cultivated plains, is a strip of country known as the Thal. It is bare and stony, receiving no irrigation from the mountain

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torrents, which sweep through it at a low level, having cut out deep courses for themselves below the surface. It is a wild undulating waste, not exactly a desert, because it affords pasturage to vast herds during the winter months, but to all intents and purposes a wilderness. Immediately below the hills its surface is a layer of gravel, dotted with loose stones washed down by the annual floods; as the circle contracts towards the plains, the gravel gives place to sand which extends to the limits of the alluvial soil that fills the central portion of the valley. But, barren though they appear, both sand and stony ground require only rain to render them productive of abundant crops; the rainfall, however, being scanty, the normal appearance of the Thal is, as described, a wilderness dotted with scrubby vegetation and prickly bushes of camel-thorn. Such are the characteristics of the Thal below the Khattak and Wazíri hills. On the south, the scene at the foot of the Marwat hills is still more desolate. Here there is little or nothing for some miles below the hills but one expanse of sandy soil, which, however barren as it is to the eye, is extensively cultivated in good years. Water is far below the surface, so far that the people cannot afford to sink wells. Their water-supply is derived from tanks, in which a scanty store is caught during the rainy season; but these dry up invariably in hot weather, and the sole resource of the people lies in fetching their water from some distant spring. One village in particular is mentioned on the road to the Pezu Pass from Lakki, the inhabitants of which have to fetch water all the way from the Gambíla, a distance of over 14 miles. Government has lately sunk two wells at Domeli and Mangiwála.

The Isakhel plains.

To the south and east of the Khattak-Maidáni hills lies the valley of the Indus. The river passes through the line of hills at Kálabágh, and from this point the hills rapidly recede from the river bank, until at 20 miles from Kálabágh they reach a distance of 14 miles. From this point, the width intervening between the hills and the river gradually decreases again until opposite Isakhel it measures barely five miles. South of the river Kurram, the hills again project to the river bank. The semi-circle thus enclosed between the hills and river is level and open, the soil intrinsically good, and, where irrigated by hills streams, productive of the best crops. A strip of *thal* land, resembling that of Bannú proper, skirts the hill. Towards the south a considerable area is irrigated from the Kurram.

The Bangikhel tract.

North of Kálabágh, and between the termination of the Khattak hills and the Indus, is the outlying district of Bangikhel. It is a rugged tract, broken up by rough lines of hill, irregular, but having in the main a direction from north to south. It is inhabited by the Bangikhel Patháns, a hardy race, who make the best of an unkind soil; but to raise a crop of even the coarsest grain is a task requiring patient labour and a continuance of favourable weather. The highest point in their Bangikhel country is the peak of Bangalli, 2,864 feet above the sea.

Cis-Indus plains.

Beyond the Indus lies the *tahsíl* of Míánwálí. The river is skirted by a low alluvial tract, called the Kacha, ranging in width

from nine miles to three, and met abruptly on its inner edge by the high bank of the Central Thal, a continuation of the Thal of Sháhpur and Dera Ismail Khán. The Kacha is intersected everywhere by offshoots from the river, dry during the winter months, but flooded during the rains, sometimes moderately, but more often in excess of the wants of the country. Large portions of it are brought under cultivation, and the remainder is overgrown with tall grass, giving fine pasturage to large herds of cattle. Trees, too, are plentiful, especially the *ber* (*Zizyphus jujuba*), which here grows to a considerable size, while in the northern portion is a fine forest of *sissu*. The Thal is identical in character with that of Sháhpur and Dera Ismail Khán and has been fully described in the Gazetteers of those districts.

General account of the hill torrents of the district.

Being surrounded by hills the plain-portion of the district receives the discharge of numerous hill torrents, most of which are more or less utilized as irrigators. None of these torrents have any perennial flow, but several are to a small extent constant during the cold weather.* The area so irrigated is, however, very insignificant. The supply of water, then, in the hill torrents of the district only continues whilst rain is falling within their catchment areas, and for at most a few hours after the rain has ceased. Again, as the catchment areas are not large, and as the rainfall of the district and surrounding hills is very scant, and condensed into heavy discharges now and again, it follows that the absolute amount of water drained off into the plains is not very large, and that much when it does come runs to waste, the humble contrivances of the *zámindárs* being unequal to the stemming and storing of sudden floods. Then the beds of many of the streams in the plain have in the course of ages become so deepened that they now defy all the irrigation efforts of the peasantry. This is particularly the case in the two frontier *tahsíls*. In them, once the water passes beyond the stony girdle skirting the hills, and enters the soft deep cohesive soil beyond, the bed of the stream sinks suddenly to from 40 to 150 feet and more below the surrounding level of the country, and defies all efforts to arrest and raise it. In such a soil the banks of the channels are abrupt, wall-like and unperceivable until you are on them. "As you ride "along," Mr. Lyall has remarked about them, "in an apparently un-"broken plain you are suddenly brought up by finding yourself on "the verge of one of these canons." The hill torrents of the two Indus *tahsíls* have, as a rule, broader and shallower beds, the reason probably being that the gravelly or sandy subsoil found at from ten to fifty feet below the surface tends to arrest degradation.

Hill torrent irrigation of each *tahsíl*.

Bannú.—This *tahsíl* has three great *nalas*. The largest is the Kashucum Fur, which flows from the Khatak country through the eastern Wazíri Thal. Owing to the depth of its bed and brackishness of its water it is almost useless as an irrigator. The other two are the Khisor (Khesra) and the Shaktu from independent Wazíristán.

* Water continuously flowing is called *tand* by Páthans in contradistinction to spasmodic flood water (*khare úbah or da nuz uba*). Hindi speakers call the former *wahuda páni*, the latter *har da páni*. The terms *kalá páni* and *sufed* or *chitta páni* in use in Dera Ismail Khán are not generally known here.

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Hill torrent irrigation of each *tahsíl.*

Both are utilized by the Bakkakhel and Jánikhel Wazírs. Both are good torrents, and have a small but almost constant flow in the cold weather. When water is plentiful, it is applied on the *suroba-páina* principle; when scarce, by shares and turns. The cultivated *naladár* or hill-torrent area of the *tahsíl* is 17,421 acres.

Marwat.—This *tahsíl* has many *nálas*, but only three are used to any great extent, *viz.*, the Nugram, Kharoba and the three streams, Larzan, Galra and Zarneja, which unite below Mulázai, and become the well-known Sohel of Kundi in the Dera Ismail Khán district. The Nugram is turned to fair account whilst still in the stony girdle skirting the hills. Generally the *saroba-páina* rule obtains. The Kharoba is at present only used by the village of Bahrámkhel. The Marwats have in the last ten years made several laborious attempts to utilize it better. First the Adamzais erected an enormous earthen and brushwood *bund* across its deep bed. The *bund* stood for a year or two, but was at last swept away in a flood, perhaps because no adequate escape had been provided. Not discouraged by the example of Adamzai, Khairúkhel, and Pahárkhel which are with Baháramkhel the most upstream villages on the Kharoba, next attempted to dam its bed, and divert the flow just inside the hills, but the labour, though vast, proved vain. As to the Mulázai torrents they are manageable and very largely utilized. Their waters are shared just as if each was a small canal. The recorded cultivated *naladár* area of Marwat is 21,338 acres.

Isakhel.—The two great torrents are the Chichháli and Broch. They carry off much of the drainage of the Maidáni Range. Both are largely utilized. The general rule of partition is that of *saroba-páina*, but in families shares exist, and the position and size of most of the *gandís* or dams and training *bunds* are fixed. On the highest upstream Chichhálí villages, shares are fixed, and the share-holding villages join to make and repair the head *bunds*. In all 9,371 acres are irrigated from the two *nálás*. The Irrigation Department has a project for storing the water of the Chichhálí by damming the bed at a narrow point, well inside the hills.

Miánwálí.—Of the numerous torrents in this *tahsíl* that known west of the Salt Range as the Wahái is the largest, and is turned to good account. It drains the northern slopes of the Sakesar hill, and contiguous parts of the northern and eastern sides of the Salt Range, pierces that range in a narrow tortuous channel at Nammal, and once through irrigates the lands of Musakhel and other large villages. Much of its flood water escapes into the Indus or percolates through its sandy bed, and so is lost. The distribution of water in this *tahsíl* is regulated much in the same way as it is in Isakhel. The Miánwálí *naladár* cultivated area is 33,350 acres.

Canals.

About a lakh and a quarter of cultivated acres, paying a lakh and a half of revenue are irrigated by canals from the Kurram and Tochi (Gambíla) steams. The rights in these are so important, so interesting and so complete that the whole subject has been treated at length in section E of Chapter III.

Rainfall.

Except in the northern portion of the Bannú *tahsíl*, the annual rainfall throughout the district is under ten inches. Bannú proper

Rainfall.

and the Wazíri Thal catch the tail of many a storm, which never reaches further south, and thus in the course of the year their rainfall runs up to about 14 inches. The July to September rains are more general than those of any other season. They usually come from the south-east or east after the wind has blown strongly, and steadily from those quarters for a day or more. In the cold weather the rain clouds come mostly from the north or west or from between those points, and are very partial and capricious in discharging themselves. The southern parts of Marwat seem to get less rain than any other portion of the district, except perhaps the Miánwálí Thal. Shekh Budín is too isolated, and the hills connecting it with the Salt Range to the east and the Sulemán Range to the west are too low to offer much attraction to passing storm clouds, which often persistently hang about the Gabar mountain, and lofty peaks or ranges south-west of it, and after vain attempts to strike across Marwat, sweep southwards towards the Takht-i-Sulemán, or disappear to the west. October and November are the most rainless months in the year. In some years not a shower falls between 20th September and Christmas. The most rainy months are July, August and January. The last is certainly the cloudiest. In April and May occasional thunder-storms break on different parts of the district, and are frequently accompanied with hail. On the whole the rainfall must be characterised as scant and uncertain, and when sufficient, it is often unseasonable. Thus between two and three inches fell in May 1872, and again in 1877, when none was wanted. Further particulars as to the rainfall are given in Section A of Chapter IV.

Table No. III shows in tenths of an inch the total rainfall registered at each of the rain-gauge stations in the district for each year, from 1866-67 to 1882-83. The fall at head-quarters for the four preceding years is shown in the margin. The distribution of the rainfall throughout the year is shown in Tables Nos. IIIA and IIIB.

Year	Tenths of an inch
1862-63 ..	123
1863-64 ..	230
1864-65 ..	161
1865-66 ..	134

Climate.

The general elevation of the plains is between 685 feet (new Miánwálí station), and 1,276 feet (Edwardesábád), hence the temparature would be much the same all over the district, did special local causes not affect it. Thus trees, excessive irrigation, and the close propinquity of the hills all combine to make the climate of Edwardesábád in the hot weather moist and close, and to nearly equalize the temperature throughout the twenty-four hours. But 32 miles away at Lakki, where there is no irrigation, and the country is open and sandy, the days are comparatively hotter, and the nights cooler, and the atmosphere is very dry. So marked is the contrast, that a local proverb says: "The day of Bannú, the night of Marwat (is best)." Mr. Thorburn writes: "In ordinary years punkahs are required from early in May until the end of September, hence the cool and cold weather may be said to last for seven good months. The hottest time is from the middle of June until the first great fall of rain, which cannot be counted on before the end of July. The coldest month is of course January, during the whole of which ice can be collected, when there are no clouds or wind. Frosts continue until late in

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February. Thus in 1876, the first year in which ice was stored in pits, large collections were made between the 15th and 22nd of February. The most trying, though not the least enjoyable, months are, I think, October and November, in which the variation of temperature in the twenty-four hours is the greatest. I have seen water in a shallow earthen vessel freeze over night in the second week in November, and by 2 P.M. the thermometer in my tent go up to between 80° and 90°. During an eleven years' residence in the district I have only once known snow fall in the plain, *viz.*, in January 1874, when it fell in Marwat. On the whole, the climate of Bannú must be called a trying one, the extremes of heat and cold are so great; and for the Englishman it is particularly so, because he must reside the greater part of the year at Edwardesábad, the most unhealthy locality in the district."

The public health.

Malarial fevers and bowel complaints are the most prevalent diseases. In the autumn months the former are sometimes very deadly wherever canals exist. In cantonments and amongst the Bannúchís the fever season commences in September, and continues until November or December. It is probable that quite half the adult population have one or more attacks of fever between those months, if resident during them in an irrigated part of the country. The civil and military station is in the midst of the richest and most properly irrigated part of the Bannú valley, and is quite as unhealthy as Pesháwar. With the exception of the irrigated tracts the district is generally very healthy, the Marwat country particularly so. Of diseases other than those given above, the commonest are small-pox, pneumonia, guinea-worm, and at Kálabágh goitre. Small-pox is almost entirely confined to children, and is looked upon as a disease every child must face. "Until he gets over the small-pox, parents do not count their child their own," is a local Pashto saying on the subject. About one case in ten is fatal. Of the recoveries a good fourth are disfigured for life. As yet vaccination is not sufficiently appreciated: still no classes have any deep rooted objections to it, and belief in its efficacy is steadily spreading. Inoculation has been commonly practised by Kureshis and others for many generations, and with good results. The punctures are made either at the base of the thumb of the right hand, or several inches up the right fore-arm. Guinea-worm is very rife in Marwat and wherever stagnant water is drunk from ponds or tanks. It is most prevalent in the hot weather after July. It is sometimes fatal. A case has been known in which one man had ten worms in him at once. It seems to attack old and young alike, but according to popular opinion the young are more susceptible to it. Goitre is only endemic at Kálabágh, where the citizens live closely packed, and day and night inhale the noxious smoke and vapour from the large alum works situated in the centre of the town. Perhaps this may explain it. It is certain that the residents of Kálabágh are, as a community, sallower and more sickly looking than those of any other town in the district.

The marked unhealthiness of a great portion of the Bannú *pargana* is attributable to the redundant vegetation and the over-irrigation of the fields, also, in the opinion of natives, chiefly to the bad

water of the Kurram, which causes boils, bilious complaints, and inflammation of the bowels. The European residents obtain well-water from the well in the Bannú fort and from the Edwardes memorial well* in the civil lines. There are three wells in the town of Edwardesábád; but all the natives in the densely populated parts of the Bannú *tahsíl* drink Kurram water, there being no wells. Before descending into the Bannú plain, the Kurram river irrigates the crops, chiefly rice, in the Kurram Valley; and in Bannú more than half its water is used for irrigation purposes. The water consequently is always charged with vegetable matter. Except for two months in the cold weather its water is never clear. For low bilious fever, called the 'great fever,' or *stirah tabah*, the great Bannúchi remedy is to wrap the patient up in the reeking warm skin of a newly-killed sheep. He is then placed in a closet, every aperture being tightly closed. This process is repeated every third day until the patient either dies or recovers.

The public health.

Being on no great trade route, possessing no large towns, and having a population mainly agricultural, this district is not often visited by serious epidemics, and when they come, diffusion seems rapidly to diminish their virulence. Of late years there have been only two bad epidemics. Early in October 1867, cholera was imported from Kohát, and for a fortnight appeared in a virulent form in Edwardesábad and the neighbouring villages. Again in July 1876, it was imported from Sháhpur into Miánwálí, and after being terribly destructive in several villages there, spread trans-Indus. The case of one village, Swáns, deserves special record. In twenty days 198 persons fell victims to it out of a population of 1,400, and of those who recovered from the disease, several subsequently died from a malignant boil locally termed *mallibarurí*. This boil is very fatal in some years in Miánwálí and seems to resemble that called by Mackenzie Wallace in his "*Russia*," the Siberian plague. "It is," says he, "a thing like a boil with a dark coloured "rim. If this is cut open in time the person recovers, but if "not the person dies." Previous to 1867 cholera is said to have been very fatal all over the district in 1844-45. No other visitation is remembered. Besides cholera, typhoid fever sometimes appears in an epidemic form. In the autumn of 1857, after a season of unusually heavy rain, it ravaged parts of Marwat and the Indus bed villages. The Marwats say that whole households were swept away, and that in the villages, which suffered most, hardly a family escaped without the loss of one or more members. The *wabaikál* or "epidemic year" has established itself as an era in those parts which were most afflicted.

Epidemics.

Tables Nos. XI, XIA, XIB, and XLIV. give annual and monthly statistics of births and deaths for the district and for its towns during the last five years; while the birth and death-rates since 1868, so far as available, will be found in Section A of Chapter III, for the general population, and in Chapter VI under the heads of the several large towns of the district. Table No. XII shows the number

Statistics of disease.

* When the Edwardes' memorial well was being dug a skeleton, supposed to be that of a man, was exhumed from the gravel stratum underlying the clay at a depth of 35 or 40 feet below the surface.

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of insane, blind deaf-mutes, and lepers as ascertained at the Census of 1881; while Table No. XXXVIII shows the working of the dispensaries since 1877.

SECTION B.—GEOLOGY, FAUNA AND FLORA.

Geology.

Our knowledge of Indian geology is as yet so general in its nature, and so little has been done in the Punjab in the way of detailed geological investigation that it is impossible to discuss the local geology of separate districts. But a sketch of the geology of the province as a whole has been most kindly furnished by Mr. Medlicott, Superintendent of the Geological Survey of India, and is published *in extenso* in the Provincial Volume of the Gazetteer series, and also as a separate pamphlet; and such scanty information regarding the local geology of Bannú as is available is given below.

Geology of the Bannú hills.

Of all the Bannú ranges none but the Khattak hills have been subjected to an exhaustive geological examination, and they are described in the Kohát Gazetteer. But an interesting memorandum is extant by Dr. Verchere, from which the following geological account of the other hills is quoted.* The statements, however, must probably be accepted as approximate only, until confirmed by a more elaborate survey. He says:—

"The eastern boundary of the valley of Bannú is formed by the Lowaghar or Shínghar† which is continued south, past the Lakki Tiji hill, as far as the Tang Darrah Pass, through which the Kurram leaves the valley. The whole western face of this range is composed of thick beds of miocene, dipping west. On the eastern aspect of the range, several rocks of older formations appear under the miocene, and form a bold escarpment of white stone, which has given its name to the range (Shín-ghar). From the above we find (1) thick beds of nummulitic limestone, forming the centre of the range, 4,357 feet above the sea; (2) under these are beds of nummulitic shales, in which are to be found limited and thin beds of lignite; (3) towards the north of the range, thin beds of Jurassic limestone are seen under the nummulitic shales; (4) near the Chicháli Pass, thin beds of dark brown Liassic sandstone are exposed under the Jurassic beds; and (5) under the Lias, a few patches of Triassic gypseous and pyriteous shales are also seen.

"From the Chicháli Pass the Lowaghar range curves towards the east and has direction west to east to Kálabágh. Along this part of the range, the miocene keeps well developed on the northern aspect, and here and there in patches all over the range, which it evidently once entirely covered as a mantle, but from which a great deal has been removed by denudation and erosion, especially on the south or escarpment side. Under the miocene, on the southern aspect, is seen the nummulitic limestone, very thin; then the Jurassic limestone and shale well developed; then a thin band of Lias, and then extensive beds of Triassic shale, gypsum and rock salt. At one point, a small knuckle of contorted beds of carboniferous limestone appears under the much-disturbed Trias. At Kálabágh the Trias is largely developed and is covered up by very thick beds of Jurassic limestone shivered into ragments by the excessive foldings of the beds. On the eastern side of the Indus the range is continued from west to east, under the name of the Salt Range.

* J. A. S. B. 1867.

† Both names for the Maidáni hills.

The southern extremity of the range, *viz.*, the Lakki Tiji, or Lakki Sir, is entirely composed of miocene sandstone, shales, and conglomerates. The western boundary of the valley of Bannú is made of low hills, entirely composed of miocene ;* these hills are in the Wazíri territory.

Geology of the Bannu hills.

"The southern boundary of the valley is formed by a semi-circular range of low hills† which extends from the Tang Darrah Pass to Shekh Budín, and thence to the north-west near Darrakka, where they become blended with the ranges which form the western boundary of the valley. The whole of this semi-circular range (with only one exception, to be noted by and by) is composed of low hills of miocene sandstone and conglomerate, and there is no doubt that the miocene beds extend under the alluvium of the valley for a great extent. The exception to the general formation of this range is the hill of Shekh Budín, which has, as it were, been forced up through the miocene beds The miocene beds cover the flanks of the hill to a considerable height, especially on the north side. The beds of that hill are all bent into sharp arches, with faults or fractures between the several arches. The top of the hill is composed of thin beds of coralline (coral rag) ; under these are very thick beds of Jurassic (Oxfordian) rich in fossils ; under the Oxfordian, the Triassic shales and gypsum are well developed, the shales especially, and are intermixed with beds of Triassic limestone and dolomite rich in fossils. No salt crops out at Shekh Budín. On the south-western aspect of the hill, a small knuckle of contorted carboniferous limestone appears under the Trias."‡

It is believed that the softer rocks which form the rest of the range were much higher than they are now, reaching almost to the height of Shekh Budín itself. But they nave been gradually worn lower and lower, till now the solitary limestone summit remains, with only miserable hills, jagged and unclothed, below it.

Geology of the Wazíri hills.

As to the western, or Wazíri hills, but little is known ; but Dr. Verchere, who accompanied the expedition of 1860 against the Mahsúd-Wazíris, took the opportunity of making a cursory geological examination of the country, the results of which he gives as follows in the memorandum already quoted :—

"Wazíristán presents a series of hills and ridges with a direction north-east and south-west, the beds of which nearly all dip north-west. Travelling from Tánk to the central chain, a thick belt of low hills is first crossed, entirely composed of miocene sandstone and conglomerate, dipping north-west at a high angle. At Palossín, the nummulitic limestone appears, and is very extensively developed. Under the nummulitic at Palossín are seen beds of coral rag (Jurassic), much disturbed, and under these, beds of Triassic shales, gypseous shales, and bracciated gypsum with bi-pyramidal crystals of quartz. From Palossín, westwards, the hills are a mixture of nummulitic limestone and miocene sandstone and conglomerate, as far as Kániguram, the nummulitic predominating, owing to the miocene having been much removed by erosion. Kániguram is situated in a small high valley, the south-eastern boundary of which is composed of nummulitic hills ; the northern hills near the valley are also nummulitic ; but the high mountains of the central range (the Pírghal and the Shwedar, 11,588 feet and 10,598 feet respectively) are composed of volcanic rocks ; the hills between those close to Kaniguram and the central chain of the Pírghal

* This statement is said by Mr. A. B. Wynne, of the Geological Survey, to be somewhat doubtful.

† The Marwat range.

‡ This description is doubtful, according to Mr. Wynne Jurassic beds and tertiary sandstones probably form the whole

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have never been examined. The hills round the plateau of Makín are all nummulitic limestone, shale, and ferruginous clay shale; these last shales, which are most extensively developed in several localities, furnish the iron-ore smelted by the Wazíris. The quantity of that ore is practically unlimited.

Geology of the Wazíri hills.

On the plateau of Razmak, north of Makín, the Triassic red shale, gypseous shales, and gypsum with bi-pyramidal rock-crystals (quartz) reappear under the nummulitic in several localities, especially near some hot springs called Sarobá, and these Triassic beds are here and there covered with thin beds of an impure reddish limestone belonging to the Jurassic epoch (Corallian). No carboniferous limestone was found in Wazíristán, but there is no doubt that such beds occur there, as pebbles of limestone containing fossils characteristic of the carboniferous are to be found in the beds of some of the torrents which drain the Wazíri hills. Of course the examination of the Wazíri hills was very superficial, as it was done during the expedition against the Mahsúd-Wazíris in 1860, and nothing could be examined but what was on the track followed by the army."

Geology of the valleys.

The soil of both the western and eastern valleys consists of a thick bed of lacustrine clay, now in many places erroded or covered over with detritus from the hills. Thus a zone of pebbles and gravel from one to three or four miles in breadth skirts the bases of most of the hills, and all central and southern Marwat has now a sandy surface soil. Throughout the western valley, and in fact all down the frontier, rounded eminences or mounds covered with broken pottery arrest the eye. Their history is very interesting. Doctor Verchere wrote about them in 1869. After stating that the alluvium of the western valley was still in places upwards of 40 or 50 feet thick, and that underneath it lay strata of coarse gravel and pebbles, he went on to say: "At one or two places this alluvium has escaped "the erosion which has worn down most of it and slight eminences "are left standing; such is the eminence on which is the ruin of "Akra. The erosion has been further lessened at Akra by the hil-"lock having been covered by buildings from a great antiquity. Two "or three similar hillocks exist near the foot of the hills on the "west, but they have now worn down to very unconspicuous mounds." Next to Akra the most noticeable mounds are those at the Tochi Pass Post, and at Islámnagar in Marwat, and on both antiquities are sometimes found.

It seems curious to class *sajji* as a mineral; the annual value of the outturn is shown as Rs. 4,750.

Salt and salt mines.

Rock salt occurs at many spots in the Salt Range proper and in the Maidáni range trans-Indus. It is, however, worked only along the right bank of the Indus opposite Mari, about two miles north of Kálabágh, where the salt stands out in the form of solid cliffs.

Mines and quarries

The mines of the district returned in the Administration Report for 1878-79 will be found at the top of the next page.

Kálabágh salt mines.

Long before the British annexation of the Punjab, Kálabágh was famous for its salt, and some of the wonders told of it by travellers as long ago as 1808 * may still be seen in its houses built of and on rock salt; its roads cut out of the solid salt rock; and its

* In that year the Honorable Mount Stuart Elphinstone visited the Salt Range and gave it its name. It seems that till then no European had visited it.

Where situated	Mineral produce.	No.	Annual produce in maunds
Abdulakhel—Lakkí ...	Flint	5	
Pahuikhel ...	Stone	3	2 098
Lakki and Isakhel ...	Potter's clay	48	40,807
Pezu Kálabágh, &c ..	Limestone	10	3 600
Throughout the district .	Building stone	Many	80 000
Lakki and Isakhel ...	*Sajji*	7	1,930
Isakhel and Miánwálí ..	Gold	5	.
,, ,, ..	Petroleum	2	...
,, ,, ...	Red earth	2	...
,, ,, ...	White clay	3	75
Kotlia and Isakhel ...	Yellow clay	1	1
Kálabágh	Red salt	6	14,700
Marí and Miánwálí ...	Crystal	1	1
Isakhel and Miánwálí ...	Saltpetre	2	1,000
Kálabágh and Kotki ...	Alum ...	2	3,000
,, ,, ...	Clay lac for making alum ...	14	12,000

Kalabagh salt mines.

immense exposures of salt, some of it in appearance closely resembling alabaster.

The Kalábágh hills are a continuation of the cis-Indus portion of the Salt Range, but stand alone in the largeness of the quantity of salt exposed and in the purity, closeness of grain and hardness of a great proportion of it. Unlike the operations elsewhere in the Salt Range, which are purely mining, the salt is here *quarried* at the surface, there being no necessity for under-ground excavation where artificial light should be used The quarries are situated in the Lun *nálá* (which runs into the Indus on the right bank), the nearest being only a short distance from the river. The depôt at which the salt is sold stands on the left bank of the *nálá*, close to the river.

The salt occurs underlying tertiary strata in workable seams of from four to twenty feet thick, alternating with seams of impure salt and marl. The salt out-crops to a height of about 200 feet above bed of the gorge, the seams striking south to north and dipping to the west at an angle of about 70°. The quantity of salt is practically inexhaustible both at Marí, and Kálabagh. It is quarried in the usual way by means of powder, broken up into pieces of suitable size, and then moved to the Government Depôt on cattle. There are eight miners (Muhammadans) They supply the cattle and are paid by Government at the rate of Re. 1 per 35 maunds of salt quarried; and Rs. 1-4 per 100 maunds in addition, for the salt when delivered at the depôt. The whole of the operations connected with the salt up to the time that it is deposited in store in the depôt are in the hands of the miners.

At the depôt the salt is weighed out to purchasers and cleared under the personal supervision of the Inspector in charge, after which it finds its way either up the river to Makhad and thence over the Ráwalpindi district or down the river to Sindh and places *en route*. The quantity of salt delivered to traders from 1879-80 to 1882-83 inclusive was 3,23,435 maunds, giving a yearly average of 80,859 maunds. The table in the margin gives the outturn for five years, eleven years previously.

Year.	Outturn in maunds	Revenue
		Rs
1867 68 .	72,063	2,16,189
1868 69	67 815	2,03 445
1869 70 ..	53 982	1,61,946
1870-71 ...	66 528	1,99,584
1871-72 .	77,615	2,32,843

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For the preventive arrangements an establishment supervised by a European officer and subordinate native officers is located at selected points among the hills, from which all exposed salt can be seen. Each known exposure of salt is daily visited and inspected, and patrols move about the hills constantly in search of new exposures.

Alum.

Alum, which is abundant through the whole Salt Range, is manufactured at Kálabágh and Kotki (at the mouth of the Chichhali Pass), whence it is exported to all parts of Upper India. The manufacture has been carried on for many generations at Kálabágh, the process being almost identical with that of Europe. The shale, from which the alum is extracted, is dug from shafts in the hill-side, sometimes of considerable depth. The shale is first burnt in huge kiln-like mounds varying from 20 to 60 feet in height,—a process which occupies from six to eight months. The calcined shale is then thrown into water, which, after the soluble matter has been dissolved, is drawn off into iron evaporating pans, and there mixed with a coarse kind of salt. As evaporation proceeds, the alum is formed in these pans in crystals of a pink colour. Lastly, the crystals are again heated to fusion in iron pans, and poured, while liquid, into jars, where they assume the form of the alum of commerce. The process is described in detail at pages 84-85 of *Punjab Products*. The outturn at Kalabágh is about 10,000, and at Kotki about 12,000, maunds per annum. Kálabágh alum sells for Rs. 3-8 per maund on the spot; Kotki alum for Rs. 3-5. There is no difference in the quality, but at Kotki the cost of manufacture is considerably less than at Kálabágh. Hence the difference in price, which, however, is fully compensated by the cheapness of water carriage which Kálabágh commands by its position on the Indus. The Kotki works belong to Government, as well as the bituminous alum-yielding shale (*rol*) of the neighbourhood. Seven or eight pans are generally in use, the right to work which is annually leased out. In 1877-78 the contract sold for Rs. 36,000, which was an advance of several hundreds on the selling prices of the two preceding years. Of the proceeds the descendants of the late Muhammad Khán, Rais of Isakhel, receives one-sixth in perpetuity from Government. The Kálabágh works are in the heart of the town, and the right to extract the *rol* and manufacture the alum belongs to Muzaffar Khán, *malik*, and *jágírdár* of Kálabágh and Masán. According to the *jágirdár's* account, his net profits from his Kálabágh pans are only about Rs. 3,636 per annum. From three to six pans are worked each year. When the Kalabágh *jágir* items were estimated in 1865, the average annual profits from the free manufacture of alum were put down at Rs. 9,000. There is no doubt that since then the profits have somewhat diminished, but it is doubtful whether they are so low as Muzaffar Khán now reports them to be.

Coal or lignite.

Coal or lignite is found in the district of two kinds, oolitic and tertiary.* The oolitic coal is most common; it occurs at Jaba, cis-Indus; at Kálabágh, Chopri, Chasmián, and Sultán Khel, trans-Indus, and crops out in many other parts of the Salt Range. The largest

*Economic Products of the Punjab.

out-crop is in the hills between Kálabágh and the Chichhali Pass in Isakhel. It is found in lumps of various sizes among dark bituminous shales, not in beds, but in detached masses, which appear to be compressed and fossilized trunks of trees. The occurrence of these masses is altogether uncertain and irregular, so that nothing like a systematic working or shaft cutting would be in any degree remunerative. The coal is hard and light, very black, but marked with brown streaks, and often encloses nests of half decomposed wood resembling peat. It is not so easily inflammable as good coal; it burns quickly without coking to a light coloured ash, and emits a large amount of smoky yellow flame with but little heat. On analysis the following results were obtained in 100 parts:—

Coal or lignite.

Carbon (coke)	37·5
Volatile (bituminous inflammable matter) ..	60·0
Ashes, silica, &c.	2 5
	100·0

The tertiary coal is found only at Kutki near the mouth of the Chichhali Pass, embedded in the alum shales for which that place is noted. It occurs only in patches, not in regular seams. It is, however, easy of access, and burns well, though containing a large amount of earthy matter. It principally differs from the Kálabagh coal in its lighter colour and in the amount of ash left by it. The following is Dr. Fleming's analysis:—

Carbon (coke)	5 579
Volatile (bituminous inflammable matter)	36 421
Ashes	30·000
	100 000

Both kinds of coal have been tried by way of experiment on the Indus steamers, but the smallness of the supply and the expense were insuperable obstacles to its more extensive use.*

Saltpetre.

Saltpetre is only made in this district upon old village sites on either bank of the Indus, and at several villages in the bed of the Indus. It is extracted by evaporation from water that has been passed through earth containing the crude salt. It is afterwards refined by further evaporation and boiling. Government now charges Rs. 6 a year on each pan worked. Any person may take out a license. In 1876-77, 69 pans were in work in Miánwalí yielding Government Rs. 414, and 10 pans yielding Rs. 94 in Isakhel. The number has varied little since 1873-74. Before that year the income used to be about double what it is now.

Jamsao.

Until four or five years ago a very dirty looking salt called *jamsao* used to be made at the saltpetre pans, and used in the process of manufacturing alum. But now it is found cheaper to use Sháhpur saltpetre instead, and the manufacture of *jamsao* has consequently ceased.

Petroleum.

Rock oil or petroleum is found at Jaba in Masán cis-Indus, near Kundal in the Khisore Range, and in lesser quantities elsewhere in

* For a more detailed account of the coal of the Salt Range, *see* Gazetteer of Jhelam district.

Chapter I, B. Geology, Fauna and Flora.

Petroleum.

the hills of Isakhel and Miánwálí. The Jaba reservoir has been tapped scientifically for several years past, and the oil drawn up sent to Ráwalpindi for lighting purposes, but the experiment has not been remunerative. It is doubtful whether oil can be procured in sufficient quantities anywhere in this district to make its extraction really profitable. It is used by the people like tar for itch on camels and sheep. It is also used to light the Kálabágh mines when men are at work in the tunnels excavating *rol* for the alum manufactory. The hill at the foot of which the springs lie is said to contain sulphur.

Gold.

Gold is found in minute quantities, mixed with the sand of the Indus. It is extracted by a laborious process of washing, and the yield is very small indeed, probably not exceeding in value Rs. 200 in a year.

Flora.

The trees most commonly found are the *shísham* (*Dalbergia sissu*), the mulberry (*tút*) and the willow (*salix*). The *shisham* is indigenous to the soil, and is found scattered here and there in clumps, being especially frequent in the northern part of the Kachi of the Indus. The mulberry is planted in large numbers, both singly and in groves. The willow is very common in Bannú proper, lining the water-courses from the Kúram. The *kikar* (*Acacia Arabica*), the *ber* (*Zizyphus jujuba*), and a tree known locally as *kagal* or in Pashto *ghaz* (*Tamarix gallica*) are also not uncommon in the plain portion of the district. In the hills the *phalahi*, in Pashto *palosa* (*Acacia modesta*) and the *káo* or wild olive Pashto *shawan* (*Olea cuspidata*) are especially common. In the Thal of the Sindh, Sagar Doáb the *lána* bush, and the tamarisk shrubs of *jháu* and *pilchi* are about the sole vegetation. They are sufficient, however, to afford a subsistence to large droves of camels. Though large portions of the district are well and even thickly wooded, the area of forest is small and confined entirely to the *shisham* forest of the Kachi already alluded to. It contains an area of 3,616 acres only. There were in 1870-71, 55,156 trees, about one-third of these being under four feet in girth. The *shisham* grows to a height of about 30 feet. The date palms of Bannú are noticed in Chapter V, Section C.

There are thus few valuable plants of spontaneous growth in the district. The most profitable and useful is *lána*, which is used as fuel and as fodder for camels, and is found in all four *tahsíls*. The Biatnnis of Harámatala in Marwat, and the Wazírs of the Bannú *tahsíl* make *sajji* (*khár*) from the plant growing on their lands, which sells in the *bázárs* at from Re. 1-4 to Rs. 2 a maund. A little finds its way to Peshawar and Ráwalpindi, Bitannis themselves sometimes taking it there. But it is for the most part locally used in dyeing and washing; hardly any of it being exported. The commonest kind of *lána* is the *Anabasis multiflora* (Pashtu *ghalmaia*) or *goralána* (called *maitr* further south). The only salsolaceous plant commonly used, here and elsewhere, for making *sajji* is the *khár lána* or *Car oxylon Griffithii*. The *phisak lána* or *Sucœda fruticosa* grows in Isakhel, but is not ordinarily used for the manufacture of *sajji*.

The following list of Pashto names of timber trees and shrubs, taken from Dr. Cleghorn's Forest Report of 1864, will be useful:—

Pashto names of timber trees and shrubs.

Adaipashtawar	Abelia triflora	Kirra	Capparis aphylla.
Aghzakai	Prosopis spicigera	Kuraskai	Berberis lycium.
Anar ...	Punicia granatum.	Laghunai ..	Daphne ,,
Badar ...	Taxus baccata	Lor	Ehretia aspera.
Bahan .. .	Populus Euphratica.	Lmandza .. .	Pinus excelsa
Bajur	Picea Webbiana.	Mandata	Amygdalus Persica.
Bandukai .	Ephedra	Manra	Pirus malus
Berra	Zizyphus jujuba	Marchob .	Staphylea emodi
Buja ..		Marghwalwa	Viburnum cotinifolium.
Dziga wuna		Marwandai	Vitex negundo
Cherai	Quercus	Mumanrai	Sageretia
Kharpata Cherai	,, ilex.	Mzarai	Chamœrops ritchiana
Ghwara Cherai	,,	Nashtar ... {	Pinus longifolia.
Sper Cherai (i. e., white oak).	,, incana.		Cedrus deodara
Chinar	Platanus Orientalis.	Nawukai ...	Jasminum
Ghujbai	Alnus	Palosa	Acacia modesta.
Ghuraskai . ..	Dodonea Burmanniana	Parwata	Hedera
Ghurghushtai ..	Amygdalus Persica	Pastawuna (Perai)	Grewia oppositifolia.
Ghwa .. .	Tamarix Orientalis.	Plewan	Salvadora Persica
Ghwarlja*		Reidawan	Tecoma undulata
Ghwardza*		Sanjata ...	Elæagnus Orientalis
Gira	Alnus	Sarop	Taxus baccata
Gulabghuri	Rosa Brunonis.	Sarawan	Rhus integerima
Gurgura	Reptonia buxifolia	Sarlashtai ...	Spirora hindleyana.
Hagai	Fraxinus buxifolio.	Shakai	Urtica hyperleuca
Hanja	Acacia ferne-iana	Shamshad	Buxus sempervirens
Indrar	Ficus carica	Shawa	Dalbergia sissoo
Jarlangai	Lonicera quinqueloculoris	Shne (green) .	Pistacia terebinthus.
		Speda (i. e., sopaida)	Populus alba
Karkanra	Zizyphus nummularia	Sperawuna	Buddleia crispa
Karkanrber ...	,, vulgaris	Spilecha	Fothergilla involucrata.
Kaskai	Indigofera heteranthe.	Suraghzai (red thorn)	Celastrus parviflora.
Kharraor Khbara	Capparis spinosa	Tagho .. .	Celtis
Khamassar .	....	Torjaga ...	Pavia indica
Kharwula (i. e., big willow).	Salix	Tritch gandera .	Calotropis gigantea.
Khircha indzar .	Grewia betuloefolia	Tsandawuna ...	
Khiroba ..	Cotoneaster rotundifolia.	Weghz	Juglans regia.
Khomunor Khowund	Olea Europea	Warawuna (small tree)	Ribes.
Khwa	Tamarix dioica.	Warmandai ..	Vitex
Khwagawula (i. e., sweet willow).	Salix dioica	Wula	Salix
		Warak	Rhamnus Virgatus
		Wuraskai .	Dodonea Burmanniana

For the spelling of the Pashto names, Dr. Cleghorn was indebted to the Rev. J. Loewenthal, and for the identification of the botanical names to Dr. J. L. Stewart's memoranda on the Peshâwar Valley—*Jour. As. Soc. Beng*, 1863.

Quadrupeds.

Of large game, tigers and the swamp deer *(goin)* used to be found in the Indus jungles between Isakhel and Belot, but both are now extinct. Leopards still frequent the hills all over the district Hyænas and wolves are found wherever there are ravines or hills, but are not numerous. There are no bears in the district, but occasionally a stray one visits the plains from the Wazíri hills. Wild pig and hog deer still frequent the Indus jungles south of the town of Isakhel. Their numbers vary with the amount of cover available, which again depends on the action of the Kúram and Indus. The Sulemaní *márkhor* is found on all the higher Trans-Indus hills, and is especially numerous on Shekh Budín, The *uriál* or mountain sheep is common to all the hills in the district including Shekh Budín. Some very fine heads of 28 inches and upwards have been shot in the Salt Range between Sakesar and the Indus. The gazelle or ravine deer abounds along the skirts of all the hills. Of smaller quadrupeds the following are common:—Porcupine about the hills, particularly Sakesar ; hedgehogs, mongoose, field rat, lizard, from the small house lizard (of a smaller species than those common in cis-Indus) to the big *goh sámp*.

* These seem to be different pronunciations of the same name Dr Stewart, notes the former as *Edwardsia mollis*, and the latter as *Crataegus oxyacantha*.

Chapter I, B.

Geology, Fauna and Flora.

Birds.

Squirrels do not exist. An attempt to introduce them in 1868-69 failed.

The following list gives some particulars about the commoner game-birds:—

Name.	Where found	When found.	Remarks.
The large and common sandgrouse.	Unirrigated lands and near Indus and Kúram.	Throughout the cold weather.	Most numerous early and late in cold weather.
Chikor partridge ...	Hills.	Throughout the year	
Sisi or *Susi* partridge	Ravines and low hills ..	Ditto.	
Black partridge ...	The *Kachod*, and wherever there are jungles, water, and cultivation together.	Ditto ...	Natives hawk this bird constantly, shoot it with blunt arrows, and on hot days, run it down on horse back.
Grey partridge ...	Ditto ..	Ditto ...	Ditto.
Large quail ...	General ...	During ripening and cutting of spring and autumn crops	This bird is very numerous, and is netted with the help of call birds in large numbers all over the district The Banúchis are very fond of this sort of *shikar*.
Button quail ...	General ...	Autumn	Ditto ditto
Indian Houbara Bustard (locally termed *tog*).	Miánwáli-Thal ...	Cold weather and spring.	In March and April numbers are often seen. But the bird is wary and difficult to approach They weigh from 22 to 35lbs.
Small Bustard *Karm* or, *tilur*, *tararimbara*.	Unirrigated waste lands every where, particularly Miánwáli-Thal.	Cold weather and spring.	Is very numerous particularly in spring; is easily approached and shot; the Mianwáli-Thal is the best shooting ground.
Goose both grey and *chetari* or barheaded.	Rivers and marshes	All the cold weather for the grey goose, but from February to April for the barheaded goose	Is shot all over the district by native sportsmen.
Ducks of sorts ...	Ditto ...	All the cold weather. Teal remain until middle of April or later	Ditto ditto.
Common and jack Snipe.	Marshy ground, particularly about Ghoriwal and near Akra.	From November to end of March or later.	The largest bags are made late in the season.
Kunj or *kulan* crane	Most numerous in the Indus-Kacha, but found everywhere.	From November to end of March or later.	In February, March, and April the Indus villagers by means of a piece of lead attached to a long string sling down the *kunj* whilst the bird is flying low in a night flight about the Indus in great numbers Mr. Thorburn has seen as many as forty in the bag made by one village in one night
Blue pigeon ...	General ...	All the year ...	Is very plentiful.

Other birds are numerous. Major F. Hammond, 5th Panjáb, Cavalry, adds that neither the woodcock nor the solitary snipe is found and that only a few true eagles are to be met with in the cold weather, having come down from the higher mountains; also that the bearded vulture is common, but is generally called an eagle. The lammergeer is not uncommon at Sheikh Budín.

Fish.

The *saoli* (*murrúl*) and the *parri* (*Notopterus kapirat*) *mahasir* fishing can be got in the Kúram—best in March—about the mouth of the Kúram Pass, but the fisherman has to be escorted by a guard, which is a drawback. However, fair baskets can be made in the Kúram and Kachkot canal, only two miles above cantonments The *chilwa* is found everywhere, and makes an excellent substitute

for whitebait. A sort of shrimp too is common in the Indus, and though small is very palatable. They can sometimes be got dried and salted in the *bazárs*.

Fish.

The following fish may be caught in the Indus:—

Local Name.	Scientific Name	Remarks
Damrah or Rohú ..	Labeo rohita ...	Very good eating. Caught up to 16lbs.
Machani or kala-bans	Labeo calbasu ...	Up to 5 lbs.
Soni ...	Labeo cursa ...	Up to 1 lb
Taila ...	Catla buchanni ...	Good eating: has a very large head: up to 6lbs.
Mori ...	Cirrhina mrigara ...	Up to 9 lbs: is very common: is usually sold in the *bazárs* as Rohu.
Singára ...	Macrones aor ...	Takes the baited hook readily: caught up to 9lbs: is good eating
Khaga ...	Calbebrous chechra ...	Small, ugly mud fish; caught largely in the rains; thought delicious by natives.

Reptiles.

Snakes are numerous, especially in Bannú proper. Enormous numbers have been killed lately including many cobras. Lizards are not common. The common Indian house lizard is unknown; very small ones are occasionally seen. The large crocodile (*sansar*) is found in the Indus. In the five years 1878—1882, Rs. 539 reward was paid for the destruction of 1 tiger, 12 leopards, 1 bear, 130 wolves, and 56 snakes.

CHAPTER II.

HISTORY.

Chapter II. History.

Early History.

Of the early history of the district nothing can be stated with any certainty beyond the fact that its inhabitants were Hindús, and that before the Christian era the country formed an integral portion of the Græco-Bactrian Empire of Kábul and the Punjáb. This is amply testified by relics of antiquity, which have from time to time been discovered in the district, and have been discussed by General Cunningham at pages 25 to 33, Vol XIV of his Archæological Survey Report, and at pages 84 to 87 of his Ancient Geography of India.

Antiquities. Akra.

The best known are the Akra mounds lying nine miles south-west of Edwardesábád. There is a picturesque, but rather highly coloured, account of them in Edwardes' "*Year on the Frontier*," Volume I., pages 335 to 341. These mounds now consist of several rounded eminences, each covered with potsherds, stones and rubbish of sorts. The highest rises abruptly about 250 feet above the level of the country immediately surrounding it and covers an area of 33 acres. No ruins exist on it, and the only traces of masonry to be found are at the northern end where tunnelling has exposed portions of arches, and brick walls. The kiln bricks found are all very large. A shaft sunk to about 40 feet in 1868-69 at the southern extremity of the mound only resulted in the exhumation of a few bones. The stratum pierced was clay. This hillock and its more insignificant neighbours are gradually but very slowly disappearing, their materials having been in request for generations past as manure. Judging from the quantities of chips of bone found, the chief mound must have been utilized for some long period as a common sepulchre by the inhabitants round about. It is the bone-earth (phosphate of lime) which makes Akra so valuable to the cultivator. Sir Robt. Egerton, when Financial Commissioner, visited the mounds, and at his suggestion they were declared Government property. The villagers are allowed to excavate as formerly, but are expected to bring in antiquities when found. The popular tradition ascribes the earliest occupations of Akra to Hindús to whom succeeded Greeks, Indo-Grecians and Indo-Scythians. Subsequently Hindús recolonized the place calling it Sat Rám, and remained in possession until Sultán Mahmúd of Ghazní destroyed it and them. Coins and other antiquities establish the Settlement here of Hindús, and of races acquainted with Greek art, also of Muhammadans in later times. Thus four years ago, a villager brought in an inscribed stone he had turned up, when ploughing below the chief mound. It is now in the Lahore museum, but has disintegrated from exposure to the air. All that General Cunningham and the Sanskrit Professor at St. Petersburgh could pronounce about it was, that the inscription was in ancient Sanskrit, and had it been better preserved and more perfect, it "would have been

Antiquities, Akra.

invaluable." Again small moulded Buddhist (?) images are constantly laid bare here after rain. They are usually terra-cotta, but are sometimes of slate, sandstone, or soapstone. The coins found are mostly copper and of many sorts. Among coins lately obtained at Akra are several Græco-Bactrian copper coins of Eukratides, Philoxenes, Menander and Apollodotus; but the majority found are of the Barbaric kings, Azas, Mayas, Wema Kadphises, Kanerki, and Hwerki; coins of the Brahman kings of Kabul, Samanta Deva and Syalpati, and of the Ghaznivide kings, Sabuktagin and Mahmúd are also found together with a few later Musalman coins up to Iltitmish. Probably the place was gradually abandoned after Mahmúd's raid. The most valuable antiquities are small cut cornelians and agates, apparently the stones of Greek signet rings. The following figures are beautifully engraved on some of them, a helmeted head, a horse, a bull, two cocks, &c. They are clearly of Greek design. A small mound similar to those at Akra exists at Islámnagar and another at the Tochi outpost. There are a few others, but their size is very insignificant.

Til Káfir-Kot or Raja-til-Kot.

The ruins of Til Káfir-Kot lie a few miles to the south of the debouchment of the river Kúram into the Indus, upon a spur of the Khissor hills, which here enter the Isakhel *tahsíl* from the neighbouring district of Dera Ismail Khán. They occupy a commanding situation* immediately overlooking one of the channels of the Indus. The outer walls composed of immense blocks of stone, some 6 feet by 3 wide and 3 deep, with the exposed side smoothly chiseled, are of great strength. In the centre are the remains of several Hindú temples or sanctuaries, the domes of which are very perfect, with steps leading up to them. The carving, representing idols and other designs, both inside and outside, is in a good state of preservation. No pottery, bones, or coins, are believed to have been yet found among these ruins.

Remains at Rokri and Mári.

For some years past the Indus has, during the rains, been encroaching on the Miánwálí plain, and has on several occasions laid bare, and then engulfed, masses of stone, at a depth of some 10 or 15 feet below the level surface of the *thal*. In 1868, the river retired before it had quite washed away the remains it had exposed, and Mr. Priestley, on examination, found at Rokri "a number of heads, apparently cast in some kind of plaster, and one mutilated figure of the trunk of a human body made in similar material, also a quantity of copper coins, fragments of pottery, ivory, &c." The ruins discovered consisted of portions of two circular walls composed of blocks of stone, and large well-shapen burnt bricks, over which was a layer of white plaster, many fragments of which were found profusely ornamented with thin gold and ornamented scroll work The bottom of these circular walls is about 15 feet below the present surface of the plain. Mr. Priestley considers that the statues, which have clear-cut and well-shapen features, are suggestive rather of Greek than of Hindú cut.

Kafir-Kot is 2,194 feet above the sea.

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Some figures of the same type as those at Akra have been recently obtained. Mr. Dames obtained an engraved crystal seal bearing a well-cut head of Greek type.

Remains at Rokri and Mari.

In Miánwálí we have at Mári a picturesque Hindú ruin crowning the gypsum hill there locally called Maniot, on which the "Kálabágh diamonds" are found. Its centre building now serves as a Hindú temple. The ruins themselves have once been extensive.

The temples are very similar in style to those at Kafir-Kot Til Rájá, but larger and better preserved in two cases. The massive fortifications are however what make Kafir-Kot Til Rájá chiefly remarkable. The stone used in building the temples both at Kafir-Kot and at Mári is a kind of travertine full of petrefactions of leaves, sticks, grass, &c. It is said to be found in the neighbourhood of Khewra in the Salt Range.

The above, together with two sentry-box-like buildings, supposed to be *dolmens*, near Nammal, and several massive looking tombs (?) constructed of large blocks of dressed stone in the Salt Range, comprise all the antiquities above ground in the district. There can be no doubt many remain concealed beneath the surface which accident alone will reveal. Thus the encroachments of the Indus, and even of the Kúram near Isakhel, often expose portions of ancient masonry arches and wells. The only other antiquity worth mentioning is a monster *báulí* at Ván Bhachrán said to have been built by order of Sher Sháh. It is in very good preservation, and is similar to those in the Sháhpur district.

Historical insignificance of Bannú.

Within historical times Bannú has never been a theatre for great events, nor have its inhabitants ever played a conspicuous part in Indian history. The secret of its insignificance was this. It lies off all the great caravan routes between Hindústán and Kábul. True, the valley has been occasionally traversed by conquering armies from the west; and Masson, and others, have written of it as being a "highway" between India and Kábul. But in point of fact such armies first debouched upon what is now British territory either by the Khaibar or the Kúram route, which latter commences at the head of the Miránzai Valley in the Kohát district. Thus Timúr Lang (Tamerlane) when in 1398 he marched *viâ* Bannú and Dang Kot on the Indus into the Panjáb, most probably came by this Kúram "route," and a century later (1505) when Báber ravaged Bannú, his army had advanced by the Khaibar Pass to Kohát and thence to Bannú. It therefore seems erroneous to write of Bannú as being a "highway" between India and Kábul. Of the five trans-Indus districts, it is really the only one from which no great route leads westwards. These routes are the Khaibar, the Kúram, the Gúmal, (Gwalari) and the Bolán, and they respectively appertain to Pesháwar, Kohát, Dera Ismail Khán and Sindh. The Dera Gházi Khán district, besides being indirectly connected with the Bolán, has two important passes of its own, the Sakhi Sarwar and the Cháchar, one or both of which promise soon to become valuable trade routes. Under the circumstances it appears only reasonable to attribute the historical unimportance of Bannú to its secludedness. If so, research into its past can have nothing more than a local interest, and it can only be profitable to inquire when and how the allocation of the tribes now settled in the

district was effected. Mahmúd of Ghazni is said to have ravaged the district, expelling its Hindu inhabitants, and reducing the country to a desert. Thus there was no one to oppose the settlement of immigrant tribes from across the border.

The order of descent of Afghán tribes.

Before going into details it will be well to give a general account of the series of Afghán immigrations into this district. The order of descent was as follows :—

(1) The Bannúchís, * who about five hundred years ago displaced two small tribes of Mangals and Hannís, of whom little is known, as well as a settlement of Khataks, from the then marshy but fertile country on either bank of the Kúram.

(2) The Niázais, who some hundred and fifty years later spread from Tánk over the plain now called Marwat, then sparsely inhabited by pastoral Játs.

(3) The Marwats, a younger branch of the same tribe, who within one hundred years of the Niázai colonization of Marwat, followed in in their wake, and drove them farther eastward into the countries now known as Isakhel and Miánwálí, the former of which the Niázais occupied after expelling the Awáns they found there, and reducing the miscellaneous Ját inhabitants to quasi-serfdom.

(4) Lastly, the Darweshkhel Wazírs, whose appearance in the northern parts of the valley as parmanent occupants, is comparatively recent, dating only from the close of last century, and who had succeeded in wresting large tracts of pasture lands from the Khataks and Bannúchís, and had even cast covetous eyes on the outlying lands of the Marwats, when the advent of British rule put a final stop to their encroachments.

The Bannúchís.

The first to settle were thus the Bannúdzais or Bannúchís. Their previous home had been in the mountains now held by the Darweshkhel Wazírs, with head-quartes in Shawál. Sweeping down thence they soon conquered the country lying between the Kúram and Tochi rivers, and once firmly established, devoted themselves to agricultural pursuits. Their subsequent expansion was small, and only extended to their present possessions on the left bank of the Kúram. Weak Khatak communities were already settled there, but were gradually supplanted by the more numerous Bannúchís, whose pressure was irresistible. As soon as their conquests were secured to them, the new colonists seem to have parcelled out the country in a loose way amongst themselves, each group of families receiving once for all the share to which it was entitled by ancestral right.† It must not be supposed they first held by the *wesh* or communal tenure of

*The first authentic mention of the Bannúchís occurs in Bábar's "*Memoirs*" He includes the whole of the western valley, *i. e.*, the present *tahsíl* of Bannú and Marwat, as "Bannú territory," and says "of the Afghán tribes, the Kerani, the Kivi, the Sur, the Isakhel and Niázai cultivate the ground in this country." The three first are Bannúchí clans, *viz.*, the Kerani are the Mirakhels and Ismailkhels, the Sur are the Suranis, and the Kiva are the Niris of to-day. The mention of the Isakhel, as though they were distinct from the Niázais, shows at least that then, as now, they were the most distinguished section of their tribe. Bábar also establishes the interesting fact that when he came (1505) the Niázais were settlers in what now is Marwat.

†Pathán tribes, however barbarous, seem generally to divide new acquisitions on some established equitable principle, *e. g.*, ancestral shares or number of families or mouths in each Khel The tracts seized by Wazírí clans from forty to a hundred years ago

Chapter II. History. The Bannúchís.

the Marwats. The sons of their spiritual guide, a Sayad named Shekh Sháh Muhammad Ruhání, whose descendants now own the Sádát Tappa, have the credit of having effected the partition, and are said to have been so strictly honest in this work that every one was satisfied. They however reserved the best lands for themselves, as was only natural, considering their superior honesty and sanctity. For the next three hundred years the history of the Bannúchís is a blank. So much is clear that first the Khataks, and subsequently the Marwats, were at chronic feud with them, and that the Marwats were strong enough to check all attempts at expansion eastward of the fens of Ghoríwal; also that the fertility of the valley and the superstitious character of its inhabitants attracted to it persons calling themselves holy Sayads and learned doctors, and that all such were welcomed and given land; also that many of the old inhabitants remained as *hamsáyahs* or dependants of their conquerors, many of whom being indifferent to miscegenation, in the course of generations lost much of their purity of descent from their common progenitors, Shitak and his wife Bannú. Thus the Bannúchís became the hybrid race they now are. Nevertheless each of the numerous clans, into which they still divide themselves, preserves to this day its table of descent from Shitak. Eight pages of the *Hayát-i-Afghání* are taken up with those tables, but no one probably, except perhaps the learned author, has ever taken the trouble to study them. Besides the true Bannúdzais, the so-called descendants of Shitak, the *hamsáyah* group and the priestly and learned classes, all of whom are now loosely styled Bannúchís, there are several other dominant families, sprung from later colonists, who are also included in the collective term. In fact "Bannúchí" in its broadest sense now means all Muhammadans, and by a stretch even Hindús long domiciled within the limits of the irrigated tracts originally occupied by the Bannúdzais. But locally and strictly the term is only applied to those claiming descent from Shitak. On the decay and disruption of the Mughal empire, bands of adventurers settled themselves on unoccupied land, and taking part with one or other of the factions into which the Bannúchís were split up gradually obtained a footing. The most notable case of the sort is that of the Mughalkhels of Ghoríwál, Yusafzai group, who conquered territory for themselves seven generations ago and still preserve in speech and physiognomy proof of their origin. Later on, during and immediately subsequent to the invasions of Nadir Sháh and Ahmad Sháh, adventurers from the Dúrání armies, by inter-marriage with Bannúchís or less honourable means, secured here and there plots of land and even states for themselves. From the death of Timur Sháh (1793) the influx of outsiders, except as *hamsáyahs*, into the Bannú valley may be said to have come to an end. Stormy times followed his decease. The Wazírs had appeared on the scene, and, greedy for land, were annexing many a fair outlying field from the Bannúchís. Then the Sikh visitations commenced (1823-1845) and continued until annexation. In such troublous times the valley had few attractions for enterprising foreigners.

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were all so divided, and the Haramtála estate granted the thieving Dhanna and Wurgáro Bitannis in 1866 has been divided by them amongst themselves according to ancestral shares.

The Niázais.

The Bannúchís must have been settled down for nearly two centurise before the Niázai irruption into Marwat took place. The Niázais are Lodís, and occupied the hills about Salghar which are now held by the Sulemankhels, until a feud with the Ghilzais compelled them to migrate elsewhere. Marching south by east, the expelled tribe found a temporary resting place in Tánk. There the Niázais lived for several generations, occupying themselves as traders and carriers, as do their kinsmen the Lohání Pawindahs in the present day. At length towards the close of the fifteenth century, numbers spread north into the plain now known as Marwat, and squatted there as graziers, and perhaps too as cultivators, on the banks of the Kúram and Gambíla, some fifteen miles below the Bannúchí Settlements. There they lived in peace for about fifty years, when the Marwat Lohánís, a younger branch of the Lodi group, swarmed into the country after them, defeated them in battle, and drove them across the Kúram at Tang Darra, in the valley beyond which they found a final home. At the time of the Niázai irruption Marwat seems to have been almost uninhabited except by a sprinkling of pastoral Játs; but the bank of the Indus apparently supported a considerable Ját and Awán population. The most important sections of the expelled Niázais were the Isakhel, Mushánís, and a portion of the Sarhangs. The first named took root in the south of their new country and shortly developed into agriculturists; the second settled farther to the north round about Kamar Mushání, and seem for a time to have led a pastoral life; while the majority of the Sarhangs, after drifting about for several generations, permanently established themselves cis-Indus, on the destruction of the Ghakar stronghold of Muazam Nagar by one of Ahmad Sháh's lieutenants. That event occurred about 1748, and with it terminated the long connection of the Ghakars with Miánwálí. They seem to have been dominant in the northern parts of the country even before the emperor Akbar presented it in *jágír* to two of their chiefs. During the civil commotions of Jehangir's reign the Niázais are said to have driven the Ghakars across the Salt Range, and though in the following reign the latter recovered their position, still their hold on the country was precarious, and came to an end about the middle of the last century as stated above. The remains of Muazam Nagar, their local capital, were visible on the left high bank of the Indus about six miles south of new Miánwálí until a few years back, when the site was eroded by the river. The Niazais thus established themselves in Isakhel about 270 years ago, but their Sarhang branch did not finally obtain its present possessions in Miánwálí until nearly 150 years later. The acquisition of their cis-Indus possessions was necessarily gradual, the country having a settled though weak government, and being inhabited by Awáns and Játs.

The Marwats.

Closely following on the Niázais came, as already stated, the Marwat immigration. Driven from Shalgarh, they too had first settled in Tánk alongside of their Niázai brethren. Both clans acknowledge Lodi as their common progenitor, and whilst in Tánk there was amity between them. Time went on, and the Niázais spread into Marwat, then a nameless sandy plain. Several more generations passed before the Marwats, taking advantage of internal dissensions amongst the Niázais, swarmed northward, drove their

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The Marwats

kinsmen east of Tang Darra, and erecting their black tents on the banks of the Kúram and Gambíla, squatted there as graziers. For some time they mainly confined themselves to pastoral pursuits. By degrees, as their numbers increased, groups of families went forth from the central settlements to seek new homes for themselves about the plain, but each within the rather vague limits of the allotment of the section to which it belonged. Such groups in turn became centres from which other migrations took place. Thus in process of time the whole plain became occupied, and a large proportion of the Marwats settled down into agriculturists, each community holding and cultivating its lands according to the *wesh* tenure. During Mughal times the Marwats, being little interfered with, and being strong and united enough to defy encroachments by surrounding tribes, enjoyed the singular good fortune of being left to themselves, and thus developed and worked out their ancient communal institutions. Meanwhile the Mughal Empire, which had long been declining, received its death-blow, so far at least as its Indus provinces were concerned, from Ahmad Sháh Dúráni in 1756; and soon after the whole of what now is the Bannú district was incorporated into the newly risen kingdom of Kabul. Marwat was never regularly occupied, but in good years, if the required amount of tribute was not forthcoming, a force was marched into it, and exacted what it could. During such visitations the material loss was not great, as those who led a pastoral nomadic life retired with their flocks and herds to the hills, and those who tilled the soil either remained and compounded with the royal tax-gatherers, or fled to the hills. Thus beyond the partial destruction of his crops, no Marwat lost much, as the stay of the Kábul troops was never long, and the burning of his house only gave him the extra trouble of procuring a few ox-loads of reeds from the marsh and twigs from the jungle, and running up a hut with them.

The Wazírs.

The fourth and last great wave of colonists from the west was that of the Darweshkhel Wazírs. The tribe is divided into two great sections, the Utmanzais and the Ahmadzais, and has for many centuries occupied the hills between Thal in Miránzai, and the Gabar mountain. Until about one hundred years ago their camps only descended occasionally into the plain during the cold season, and always clung about the mouths of the passes leading up into their hills. Latterly their visits became annual; and between 1750 and 1775 the Janikhel and Bakkakhel sections of the Utmánzai branch, seized the Mírí grazing lands, lying between the Tochi (Gambíla) and the hills. The Muhammadkhels and Ahmadzai clan next took possession of the stony ground at the mouth of the Kúram Pass, and soon after other Ahmadzais began to occupy the Thal beyond the left bank of the Kúram, driving off the Khatak and Marwat grazing camps they found there. Still the visits of those savage highlanders only lasted during the cold months, and no great alarm was caused. Years went by. The strength of the Dúrán hold on the country began to wane, and by about 1818 Bannú had become practically free. A short period of semi-independence followed, and finally the Sikh domination was established. Taking advantage of the general distraction, the united Darweshkhels

commenced systematic encroachments on Marwats, Khataks and Bannúchís alike, and on occasion sold their aid to one or other of the rival parties in the country. On one occasion they crossed the Kúram to attack old Lakki, the head-quarters of the Marwats, but were routed and pursued as far as Latammar. After that they confined their operations to the north bank of the Kúram, and extended their hold north and east to within a few miles of Latammar and Shinwa, both Khatak villages. Once the Bannúchís became alive to their common danger, their walled villages and united front were sufficient to make good the defence of all but their outlying fields in the Daud Sháh, Surani, and Jhandukhel *tappas*. Both sides too learnt that peace is more profitable than war, and now and again swore a truce, during which friendly intercourse was maintained. Thus in 1826-27, when Masson paid Bannú proper a visit, he found Bannúchís and Wazírs "on a good understanding" together.

The Wazírs.

Two more Afghán tribes require mention, the Bitannis and the Bhangikhel Khataks. The former occupy the eastern and southern slopes of the hills betweeen the Gabar mountain and the Gumal valley; and possess some small hamlets on the Marwat border. They have only appeared as permanent squatters inside British territory within the last sixty or seventy years, and their cultivation consists mostly of patches of stony land, near the mouths of the different passes leading into the hills from Marwat. The latter are a strong united, little section of the great Khatak tribe, and seized or spread into the hilly country north of Kúlabágh known as Bhangikhel about four hundred years ago.

The Bitannis and Bhangikhels.

Of non-Afghán tribes the only important one is that of the Awáns of Pakhar in Miánwálí. They have been almost the sole occupants of that extensive tract for at least six hundred years, and may perhaps have resided there since the Arab invasions of the seventh century, but as to whether they originally came from Arabia, as they claim to have done, is more than doubtful. Of the many sub-divisions of the Pakhar Awáns, those of the Achhrals and Darals are most numerous. Previous to the decline and extinction of Ghakar authority in Miánwálí, the Awán possessions extended westward of the Salt Range. But the advancing Niázai tide compelled them to retire before it, and for upwards of one hundred years past the mountain barrier, which runs from Sakesar to Kálabágh, has here abruptly marked the limits of Pathán expansion to the east, and Awán contraction to the west. To the south the Miánwálí Thal had no allurements for the invading colonists, and up to the close of the last century, hardly a fixed settlement was to be found in it, or in the alluvial bed of the Indus west of it. Until then the Thal was but a great prairie, a frequent grazing ground for wandering bands of Ját shepherds. With the advent of Sikh domination came more settled times. Here and there a well was sunk or pond excavated, round which a few huts were erected, and a permanent grazing centre thus created. In the bed of the Indus groups of Ját families had been drifting about for centuries. They too now began to take root, as organized communities settled in one particular locality. Their numbers were largely augmented by the addition of

The Awáns and Játs.

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new immigrants from the west. A Biloch (Pathán) clan became dominant about Piplan, and a Biloch family settled nearit at Dab from Sháhpur.

Mughal rule in Bannú.

Having now followed the several tribes from their previous resting places to their present homes, their connection with the outer world has to be noticed. How the Mughals ruled the trans-Indus portion of the district is not known. No forts containing foreign soldiery seem ever to have been established in their time; nor does any governor or revenue-collector appear to have ever resided amongst the Bannúchís. This is surprising, as they were a civilized community possessing a highly developed system of canal irrigation and tillage, at least so far back as the reign of Akbar, if not a century earlier; for Bábar in 1505 observed, "the Bangash river "(Kúram) runs through the Bannú territory, and by means of it "chiefly is the country cultivated." Elsewhere population was sparse, and mainly pastoral, hence forts and governors were not required. The probability is that, as in later times, the people were allowed the luxury of self-government, provided they paid a fixed annual amount of tribute—for Bannúchís grain or cash, and for others so many sheep, goats and camels, and perhaps also horses and men for service. When payment was withheld a force would come and levy what it could. That unfortunate prince Dára Sháh, son of Sháh Jahán, is said to have once visited the valley when *en route* to Kábul, and the largest canal on the left bank of the Kúram, Sháhjoya or "King's son (?)," is said to have been enlarged and extended under his auspices. Cis-Indus, an open country and less warlike races made rule easy. Accordingly we find that Ghakar feudatories of the great Mughal held sway there until towards the middle of the last century, and until the Dúrání invasions swept away for ever, the last vestige of royal authority in those parts.

Dúrání rule in Bannú.

There still survive in Marwat a few old white-beards, who can tell strange stories of Nádir Sháh and his nameless deeds. They remember to have talked in their youth with fellow clansmen who had marched to the sack of Delhi under the banner of that pitiless conqueror. Thus the modern history of Bannú may be said to date from the Dúrání invasions of India. Nádir Sháh's great invasion took place in 1738. In that year a portion of his army entered Bannú by the valley of Dawar, and by its atrocities so cowed the Bannúchís and Marwats as to extract a heavy tribute from them. Ten years later a Dúrání army under one of Ahmad Sháh's generals entered the valley by the same route; and crossing the Indus at Kálabágh, drove the Ghakars, who still ruled in the cis-Indus tracts of this district, owing nominal allegiance to the emperor of Delhi, out of the country, and razed Muazamnagar, their stronghold, to the ground. For the next seventy years Ahmad Sháh and his successors to the throne of the newly-created kingdom of Kábul maintained a precarious hold on its eastern provinces, amongst which was this district, collecting tribute in the western valley by an army sent periodically to extort it at the sword's point, and in the eastern through local chiefs, to whom a large share was remitted as the price of their good will. But for these latter, too, the presence of royal troops was often required to coerce them and their clansmen into obedience. As the

king's authority grew weaker, that of his vassals in his eastern or Indus provinces grew stronger, until one by one each declared himself independent, and commenced to make war on his neighbours, only to fall on easy prey a few years later to the devouring Sikh.

The Nawáb of Dera Ismail Khán seizes Marwat.

In the general scramble for territory which commenced early in this century amongst these quondam vassals, but now independent princes, Nawáb Háfiz Ahmad Khán of Mankera managed to annex Isakhel and part of the cis-Indus tract as well; but in 1821 he resigned the latter to the Sikhs, after standing a short siege in his fortress of Mankera, prudently declining further contest with Ranjit Singh, "the lion of the Panjáb." With a keen eye for his own aggrandisement and coming events, this prudent Nawáb had, three or four years before his withdrawal to trans-Indus, taken advantage of the distracted state of Marwat to assist one of the two factions into which that country was divided. The "black" or Abezarite party had lately gained a decided superiority over the "white" or Nawazite party, which in its distress was unpatriotic enough to call in foreign aid. The Nawáb despatched his troops, accompanied by a revenue-collector named Diwán Manak Rai, and with their assistance the "whites" overthrew the "blacks" in a pitched battle at a place called Lagharwah, between new Lakki and Tang Darra, on which the wily Diwán informed both that his master had ordered him to take possession of the country for himself From that date Marwat lost its independence: and for the next four years the Nawáb's troops each spring, when the crops were ripe, ravaged the lands of the "blacks," and extorted a large share of the produce from the "whites." On one occasion the Diwan had the temerity to advance to Akra in the Bannú valley, and requisition the Maliks or village headmen for supplies and tribute; but they shut themselves up in their villages, and defied him and his master, on which the disappointed Diwán had the discretion to retire, vowing future vengeance.

The Sikhs conquer Isakhel and Marwat, and levy tribute in Bannu proper.

The Nawáb annexed Isakhel in 1818, and overran Marwat in the following year, but was not left long to enjoy the fruits of either conquest by the insatiable Ranjit Singh, who had no sooner gained the Indus for a frontier, than he determined to advance it to the Suleman Range itself. In 1823 he crossed the Indus at the head of a large force, marched through Isakhel and Marwat without opposition, and pushed on to the outskirts of Bannú. After a stay of a month or two, he retired without attempting to plant a garrison in the country at all. For the next twelve or thirteen years the troops of the Dera Nawáb and of Maharája Ranjit Singh harried the Marwat plain alternately, until, in 1836, the Nawáb's short-lived semi-independence was finally extinguished, and the Sikhs had it all to themselves. The Marwats never offered any combined resistance to the Sikhs, but on each visitation either fled to the hills, carrying their flocks and herds with them, or remained and paid what they could of the *kalang* or arbitrary money and grain assessment put on each village or *tappa*. Resistance would have been useless, as their villages were mere collections of huts constructed of twigs, osiers, and reeds, either open or encircled with a thorn hedge.

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The Sikhs conquer Isakhel and Marwat, and levy tribute in Bannú proper.

Not so the Bannúchís, who from 1823 to 1845 were every second or third year invaded by a large Sikh army, which never entered their valley without fear and trembling; and although it generally succeeded in squeezing out of them a considerable revenue, never quitted it without having suffered severe loss at the hands of some stout rebel. Thus on one occasion Malik Dilása Khán, head of the Dáud Sháh *tappa* stood a siege of several days in his mud fort, and repulsed the Sikhs after inflicting upon them a loss of over two hundred men. Now the Bannúchís as a tribe were a nation of cowards compared with the Marwats; but they had nearly four hundred compact villages, each a fort in itself, surrounded by a thick mud wall, strengthened with numerous towers behind which they fought well. Added to this they were adepts at night assassination, and on the entrance of the Sikhs into their little pandemonium, they by common consent suspended their own feuds for the time, called their Wazíri foes "brothers," and attacked with one accord the Káfir (infidel) enemy, whenever they could with safety to themselves. From first to last no attempt was made to occupy the valley permanently, and in open Marwat even it was not until 1844 that a fort was erected, a Sikh garrison located in it, and the country consigned to the tender mercies of a *kárdár* or revenue-collector, the celebrated Fateh Khán Tiwána.

Nature of the Sikhs' hold on Miánwálí and Isákhel described.

It was far otherwise in the eastern valley where no serious opposition had ever been experienced by the Sikhs. Their connection with the cis-Indus portion of that valley commenced towards the close of the reign of Timúr Sháh, the feeble son and successor of Ahmad Sháh, the celebrated conqueror of Delhi and destroyer of the Marattas Before Timúr Sháh's death, which occurred in 1793, the Sikh troops had on several occasions overrun the greater part of Miánwálí, and levied contributions and tribute from its villages; but it was not until after the fall of Mankera (1822) that it was completely annexed and settled The trans-Indus portion, that is Isakhel, continued subject to the Nawáb of Dera until 1836, when it was formally incorporated into the Sikh kingdom. But for the ten or twelve years preceding that event, the Nawáb's sovereignty was more shadow than substance; for in their expeditions to Marwat and Bannú, the Sikhs used to march through Isakhel whenever they required it as a highway, and treated the Nawáb and his government with scant courtesy.

Edwardes sent to Bannú proper to realize the "out-standing revenue" for the Sikh Darbár.

Soon after the close of the first Sikh war, the council of Regency, which had been appointed, under the control of a British Resident, to administer the Panjáb during the minority of the Maharája Dalíp Singh, drew the attention of their adviser, the late Sir Henry Lawrence, to what they were pleased to term the "out-standing revenue" of Bannú. After due inquiry into the state of affairs in that quarter, the Resident sanctioned the despatch of a strong Sikh force, accompanied by a British officer, to compel payment, if necessary, but if possible "to conciliate the Bannúchís; to subdue them by a peaceful and just treaty; and reduce the nominal revenue, which was never paid, to a moderate tribute in acknowledgment of sovereignty." The British officer selected to accompany the force was the late Sir Herbert Edwardes, then a

subaltern. But as the cold season had well nigh come to an end before his army crossed the Indus, he, after a short stay of six weeks in the valley, retraced his steps to Lahore, arriving at that capital in May 1847. Although but little revenue had been collected, the expedition was by no means barren of important results, as a thorough reconnaisance of the country had been made, discipline and obedience had been forced on an unruly soldiery, and a suspicious people had learnt to place confidence in the authority and good faith of an Englishman. In the cold weather of the following year (1847-48) Lieutenant Edwardes returned, and crossing the Kúram at Lakki, marched up its left bank into the Wazíri Thal, where he was joined by a column from Pesháwar, under Lieutenant Taylor. The junction being effected, the two officers pitched their camp at Jhandukhel in Bannú proper. By that time all the chief Bannúchí Maliks had come in and tendered their submission, and were with the camp busy watching the course of events and each other. But the Bannúchí priesthood at first remained sullenly aloof, awaiting the action of the Wazír *jirga* or representative council. After some wavering the Wazíris too submitted, and so the Sayads and Ulama became penitent, and promised allegiance to the young Maharája. Lieutenant Edwardes' next step was to commence a broad high road right through the heart of the valley to the open Marwat country beyond, and to select a good site for a crown fort, which should command the heads of as many canals as possible. Having chosen his site, he laid out the lines of his fort, and allotted a portion of the work to each of his Sikh regiments.

Edwardes sent to Bannú proper to realize the "outstanding revenue" for the Sikh Darbár.

Hitherto the Bannúchí peasantry had been incredulous that the occupation of their valley was seriously intended; but as day by day the walls of the fort rose higher and higher, they became disillusioned, and felt that their days of freedom were numbered. This thought goaded some of the most bigoted to desperation, and plots for a general insurrection, supported by an invasion from Dawar began to be agitated. The old tactics of way-laying stragglers beyond the camp and shooting sentries in dark nights, which had the secret approval of the priesthood, were resorted to, and Lieutenant Edwardes himself twice narrowly escaped falling a victim to the assassin's dagger. Meantime a rough revenue survey was going steadily on, and the outer walls of the fort continued to grow higher and higher, until it seemed safe to launch the audacious order that the walls of the four hundred strongholds of the valley should be pulled down by the very hands which had erected, defended and kept them in repair for the last five and twenty years. Forth went the order, "Throw down to the ground the walls within fifteen "days, or I shall punish you," and down went the walls. The Bannúchís thus rivetted their own chains, and proved themselves loyal subjects of the Maharája, but for their very loyalty all the more contemptible. It was now spring time, and Lieutenant Edwardes had still to visit Marwat and tracts south of it, so he handed over charge to Lieutenant Taylor. At first, Bannúchís and Wazírs were constant in their attendance on their new Sahib, anxious to ingratiate themselves with him; and their new Sahib was working day and night trying to make the yoke of subjection sit as lightly as

Bannú proper permanently annexed and occupied.

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possible on them. It seemed, indeed, as if the change from wild unrestraint to orderly rule had been accepted by the people more as a boon, for which their forefathers had sighed in vain, than as a sad necessity.

Temporary anarchy during the second Sikh war.

The dream of peace was of a sudden rudely broken. The murder of Messrs. Vans Agnew and Anderson at Mooltan was the signal for a general uprising of the Sikh soldiery, to whom the new order of things was particularly galling. Diwán Múlraj raised the standard of rebellion, and the Panjab was ablaze. Acting under instructions from Lieutenant Edwardes, who had on the outbreak of the storm boldly marched to attack the Diwán, Lieutenant Taylor placed Fateh Khán, Tiwána, in command at Dalípgarh, and started off to Mooltan to assist his chief in his abortive effort to besiege that stronghold with too disaffected troops and raw country levies. When the news of the rebellion of the Diwán, and of the risings of Sikh soldiery in different parts of the Panjáb which immediately followed it, reached Dalipgarh, its Sikh garrison laid siege to the inner fort, in which Fateh Khán, Tiwána, and his Muhammadan levies had shut themselves up. After holding out for ten days, Fateh Khán, finding that further resistance was impossible, as his supply of water had failed, caused the gates to be opened, and rushed out sword in hand on the enemy, by whom he was immediately cut to pieces. After sacking the fort, the Sikhs marched off with a number of captive local chiefs who had thrown in their lot with ours, to join their brethren in arms on the Jhelam, only to add their quota of slain to the number who fell under the well directed fire of our guns at Gujrát. On their departure Muhammad Azim Khán, a son of Dost Muhammad Khán, the Amír of Kábul, came down and occupied the empty fort. His advent only increased the anarchy which prevailed, for he was not strong enough to coerce the people into submission, and the chiefs who had invited him down were in a weak minority, and found that they were generally looked upon with suspicion.

Meanwhile the Lakki fort, built four years before to overawe the Marwats by the unfortunate Fateh Khán, whose death has just been related, was in the hands of a portion of the rebel Sikh garrison, and remained so for some months, until Major Taylor having meantime achieved his majority, was enabled to return from Mooltan. Advancing by Isakhel, he invested the fort, which capitulated after a siege of a few weeks. He then pushed on for Dalípgarh, as the new crown fort was called, from which Muhammad Azim Khán and his Afgháns retired, without risking a fight. Within ten days after the final overthrow of the Sikhs at Gujrát, 21st February 1849, the Bannú valley was quietly re-occupied, and the Bannúchís after having experienced in the space of a few months the sweets and bitters of freedom, of Bárakzai and English rule, welcomed Major Taylor back as a deliverer.

The Mutiny

The following account of the events of 1857 is taken from the Panjáb Mutiny Report:—

"At the two stations of Bannú and Dera Ismail Khán, in this district, there were located two regiments of Panjáb Infantry, two of Panjáb Cavalry, two Panjáb Batteries, one Sikh Infantry regiment, one very weak police

The Mutiny.

Battalion, and 180 police horse. Many of these troops were instantly ordered away to Pesháwar, Jhelam, &c, and for two days, until the arrival of the 3rd Sikh Infantry from Dera Ismail Khán, the station of Bannú was guarded only by a battery of Panjáb Artillery and the inhabitants of the country, "an experiment," says Captain Coxe, Deputy Commissioner, "which it might have been dangerous to protract." The rapid march of the troops caused a temporary panic amongst the traders of Bannú. Captain Coxe closed the gates and talked the people out of their fears. A fresh cause of anxiety was caused by the arrival of the suspected 39th Native Infantry from Jhelam. Captain Coxe felt their presence a source of imminent danger until 600 or 700 Multani horse had been raised and collected at Dera Ismail Khán. The 39th were quietly disarmed on the 14th July without the presence of other troops. Three days before this, Captain Renny, Commanding 3rd Sikh Infantry, informed the Deputy Commissioner of a plot among the Hindustánís of his regiment, 113 in number, to murder all their officers. These 113 men were disarmed the same evening, and were subsequently dismissed the service. The plot could not be brought home to them though there is little doubt it had been laid. Another conspiracy was reported amongst the 39th Native Infantry at Dera Ismail Khán with the object of seizing the fort. Timely information saved it.

"When the news of the mutiny of the portion of the 9th Irregular Cavalry reached Captain Coxe, he marched to the Indus with a party of Multání horse, and travelling 60 miles in 17 hours, raised all the country to act against them if requisite, and sent Mr. Cowan, Extra Assistant Commissioner, to follow them up. His force, co-operating with Captain Hackin's party, was instrumental in effecting their destruction. The frontier tribes were turbulent during this period as is their wont, but the presence of a moveable column sent by the Chief Commissioner restrained them from ravaging our territory.

"The Leiah district remained very tranquil Only one or two slight punishments were inflicted for offences connected with the mutiny. Much anxiety was caused at one time by the arrival of a wing of the 17th Irregular Cavalry under Captain Hackin, but it remained firm. When the Kharral insurrection broke out in September Captain Hackin marched against the rebels, leaving at Leiah 40 of his men who had fallen under suspicion. The day before he marched news reached Leiah that the whole of the 9th Irregular Cavalry had mutinied at Miánwálí. Captain Fendall says: 'I certainly at first thought it was a deep-laid scheme for raising the whole 'country, that the 9th Irregular Cavalry were to appear before Dera Ismail 'Khán; be joined by the 39th Native Infantry, come on to Leiah, pick up the 'wing of the 17th Light Cavalry, go towards Gugera, coalescing with the 'tribes, and march on to Multan (where there were two suspected regiments 'of Native Infantry). It was feasible, and would have temporarily lost us 'the lower Panjáb' But this dreaded junction did not take place. The news proved to be an exaggeration. The mutineers of the 9th Irregular Cavalry, who, strange to say, were all men of the Cis-Sutlej states were only 30 in number, and were entirely destroyed in a desperate fight in which Mr. Thomson, the Extra Assistant of Leiah, was very dangerously wounded. His gallant conduct in this most spirited little battle was conspicuous.

The first constitution of the district.

At the annexation of the Punjáb in 1849, the trans-Indus portions of the present districts of Bannú and Dera Ismail Khán were formed into one district, under the latter name, with head-quarters at Dalipnagar, now Edwardesábád. Major Taylor thus became the

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first Deputy Commissioner of all this district except Miánwáli, which became a sub-division of the late Leiah district.

Subsequent changes of boundaries.

On January 1st, 1861, the old Leiah division was broken up, and the Deraját division formed with Bannú for its most northern district. Previously the trans-Indus portion of the new district comprising the *tahsíls* of Bannú, Marwat, and Isakhel, had belonged to the Dera Ismail Khán district, with Edwardesábád, then Dalípnagar, as its head-quarters and the cis-Indus portion, consisting of the sub-division of Káchhi or Miánwálí, to the old Leiah district. In 1862 Pakhar, a tract lying along the eastern base of the Salt Range, and the Miánwálí-Thal villages of Harnoli and Wichwin were added to Bannú, whilst the eighteen villages of the Núrpur *iláka* were taken from it, and annexed to Sháhpur. Since then only one change of importance has been made, *viz.*, in 1875, Mullazai and a strip adjoining up to the water-shed of the Bitanni Range, until then a part of Marwat were transferred to the Dera Ismail Khán district. In 1874 Dhulla Azmat and seven other villages were transferred from Miánwálí to Isakhel.

District administration from annexation to end of 1860.

Until the commencement of 1861, when Bannú was erected into a separate district, the border administration absorbed most of the Deputy Commissioner's time. Still a strong and just rule was enough in itself to largely promote the expansion of cultivation and the rapid development of natural resources. During the greater part of the incumbency of Major Taylor, the first Deputy Commissioner, the Umarzai Wazírs, were in rebellion; yet he found time, amidst the cares of his other duties, to enlarge and extend the Kachkot canal, and commence the reclamation of the Nár tracts, which until then had been debatable jungle land, claimed alike by Marwats and Bannúchís. This jungle was divided into blocks of from 50 to 500 acres each, and given to local chiefs and Pathán officers, who had been useful to him and Major Edwardes in the stormy times of 1847-49.

The next Deputy Commissioner was Major John Nicholson, from 1852 to the cold weather of 1855; and he, during a three-and-a-half years' incumbency, chastised the Umarzais, completed his predecessor's Nár reclamation schemes, partially reclaimed another waste tract called Landidák, and made a first Summary Settlement of the Bannú *pargana*. His administration though severe was popular, and during all but the first year of it, the border was peaceful, and crime of all sorts was reduced to a minimum. The value of his strong rule and "English justice" was seen at the time of the Mutiny troubles, for during them, with the exception of some petty border disturbances, Bannú remained profoundly tranquil; and the Niázai Patháns and Awáns under their respective chiefs enlisted in numbers and did good service for us, both locally and at Pesháwar, and in the neighbourhood of Delhi. Thoroughout the whole of that dark time too Captain Coxe, the Deputy Commissioner, was carrying out the second Summary Settlements of trans-Indus Bannú, and the country was making great strides in peaceful improvement.

Summary of events since 1860.

With the opening of 1861, Bannú became a separate district, and since then nothing has occurred to seriously retard its general progress towards a fair share of prosperity. It is true that border disturbances

have now and again broken out, but their effect has always been very local. It is true, too, that between 1868 and 1871 partial depression and hardship was experienced from a series of bad years, which culminated in 1869-70. But the drought only affected unirrigated uplands, and during it all who cultivated canal irrigated and even alluvial Indus lands were highly prosperous. Thus those drought years brought great gain to a good half of the peasantry of the district, and were by no means an unmixed evil. Now, for the last few years preceding 1877-78, the accident of the season has reversed the tables. The unirrigated uplands have borne bumper crops: prices have fallen very low; and the incomes of those who gained by the 1868-71 drought have fallen correspondingly.

Summary of events since 1860.

Below is a list of officers who have acted as Deputy Commissioners since A.D. 1861. Those who held temporary charge for periods of only three months and under are not mentioned.

List of Deputy Commissioners since 1861.

Name of Deputy Commissioner	From	To
Captain Munro	1st January 1861	22nd December 1861
Captain Smyly	23rd December 1861	2nd November 1862
Major Urmston	3rd November 1862	15th January 1866
Captain Sandeman	16th January 1866	24th April 1866
Major Minchin	25th April 1866	28th August 1866
„ Birch	29th August 1866	20th November 1867
„ Munro	19th January 1868	1st June 1868
„ C V Jenkins	1st August 1868	21st December 1869
Mr S. S Thorburn	22nd December 1869	27th May 1870
Captain R T Hare	28th May 1870	9th March 1871
Major J W H. Johnstone ..	10th March 1871	19th December 1874
Mr H B Heckett ...	4th February 1875	14th February 1877
Major J. W. H. Johnstone ...	15th February 1877	24th March 1878
Mr. R Udny ..	25th March 1878	22nd August 1882
„ H. C. T Robinson .	23rd August 1882	28th May 1883
„ M. L. Dames	29th May 1883	Is still in charge.

A list of officers who have held continuous charge of the Miánwálí sub-division for six months and more since 1863 is given below. The special use of this and the above list is, that peasants have a habit of referring to dates of old cases by only naming the officer in charge at the time, but whether his incumbency over district or sub-division was ten years or twenty years before, the said peasant can seldom say. "I won the land when Coccus,* (Coxe,) was Dipati," (Deputy Commissioner,) is all that the Bannúchí can often tell you, so a knowledge of the exact period of each officer's consulship will facilitate work:—

List of officers in charge of the Miánwálí sub-division since 1863.

Name of officer in charge.	Year.	Name of officer in charge	Year.
Captain Smyly ...	1863	Mr. Tolbert	1872
Mr. Cowan	1864 & '65	„ Benton	1873
Captain Sandeman	1865	Captain Roberts ...	1874
Mr. Moore	1866 & '67	Mr. Jenkyns ...	1875 & '76
„ Priestley ...	1868	Pundit Suraj Kaul ..	1877
„ Ogilvie	1869	Mr. Homan	1881
Lieutenant Bartholomew ..	1870 (5 ms)		Still in
Mr. Thorburn ...	1870 & '71		charge.

Some conception of the development of the district since it came into our hands may be gathered from Table No. II., which

Development since annexation.

* The affix "Sahib" is often omitted owing to ignorance, not disrespect.

Chapter II, History.

Development since annexation.

gives some of the leading statistics for five-yearly periods, so far as they are available; while most of the other tables appended to this work give comparative figures for the last few years. In the case of Table No. II, it is probable that the figures are not always strictly comparable, their basis not being the same in all cases from one period to another. But the figures may be accepted as showing in general terms the nature and extent of the advance made. The following interesting sketch of the condition of the district at annexation, and of the progress made since then is taken from Mr. Thorburn's Settlement Report:—

Review of the social and economic condition of the district at annexation.

"At annexation Bannú proper was divided into twenty-one *tappas* or circles, each loosely ruled over by a *tappa málik* or chief, and each a little semi-independent state in itself. Amongst these twenty-one chiefs were two *primi inter pares*, who were recognized as the respective heads of the two great factions to one or other of which every Bannúchí belonged. In each *tappa* again, were from ten to thirty or more separate walled and towered enclosures, within which resided the descendants of the founders (or their supplanters,) of what I must call for want of a better term the 'village,' and their dependants. These latter, whether owning land or not, were and are known as *hamsáyahs* The walls and towers had all been lately partially dismantled, but were still sufficiently high for purposes of defence against musketry fire. In every 'village' one man was recognized as *málik*, subordinate to the *tappa málik* and all the dues paid to either were, as a rule, divided by the *máliks* amongst those of their immediate kinsmen who supported them. The limits of both *tappa* and 'village' were those of the holdings of men resident at the time within them, and were consequently subject to occasional variations. Though might was right, the intense bigotry and superstition* of the people subjected their impulses in a great measure to the guidance of their *ulama*; the general law of the land may be said to have been *shara* corrected by assassination All Bannúchís lived by the plough and spade, save the despised Hindus who had a monopoly of all trading and banking. Cultivation was fairly skilful and general, except on the confines of two hostile villages, where the peasant could only sow and reap at the risk of being shot from the boundary watch-tower of the adjoining village. Notwithstanding the perpetual feuds of individuals and communities *inter se*, prescription and the necessity of a *modus vivendi* had established a common custom between 'villages' and even *tappas* respecting canal irrigation, and this custom, though broken at times by civil commotion or other causes, always in the end re-established itself.

"To the north and west of Bannú proper were the Darweshkhel Wazírs, who from contact with the civilized Bannúchís, and from the pressure of their own increasing numbers were already passing from the pastoral nomadic to the settled agricultural state. Still these Wazírs were at best three-quarters savages, living in black tents, *kezhdi*, or slight booths

* As an instance in the present day I may relate the following circumstances:—Nicholson, when Deputy Commissioner, hung a murderer, and had the body buried in a corner of what is now my bungalow compound. The dead man's friends, presumably after Nicholson had left Bannú, built a tomb over the grave and lit *diwahs* over it every Thursday evening; in short made the man a martyr, and the grave a place of pilgrimage. For many years the tomb was left undisturbed though in the line of the servants' houses. At last a late owner of the bungalow himself dismantled the tomb and built over it. Such was the position when I bought the bungalow. Some time after I happened to go into the hut erected over the grave, and there I found the tomb partially restored, and a number of *diwahs* round it. The servant occupant said he had seen two snakes in the hut, and supposing them to be the guardians of the grave, had renewed its superstructure, and that the people were in the habit of coming and *saláming* at it.

Review of the social and economic condition of the district at annexation.

of matting and grass, clothed according to the season in coarse woollen garments or sheepskin, and filthily dirty in their habits. South of the Wazírs and Bannúchís were the Marwats, who, though they had suffered severely from the grinding exactions of Sikh domination and their own dissensions, were still a fine, united, and mainly agricultural race. A considerable minority of those resident near the hills still lived in tents, and led a pastoral life, but with such exceptions the whole tribe was agricultural, living in sectional communities each on its own allotment and each strictly governed by its own board of elders. Most families resided in wattled booths surrounded by thorn hedges, and it was not until after the mutiny that such frail structures began to be replaced by mud-walled and rafter-roofed huts. Now going on to Isakhel, we find that at annexation the various communities there, with the exception of some of the Khataks, were well housed, thriving agriculturists, possessing flocks and herds as well, and more land than they could utilize. At the time much of the bed of the Indus was a jungle of *shisham* trees and tiger grass, in which the sport-loving Niázais of both banks used to have great drives after pig, hogdeer, and other game. Here and there the jungle had been cleared and settled on by a small compact group of families, half graziers, half cultivators. Across the Indus in Miánwálí the social state of its inhabitants was much as in Isakhel, excepting that in the south cultivation was more backward, population being very sparse, and a roving pastoral life being easier than that of the settled cultivator.

Progress since 1850.

"To contrast the difference between 1850 and 1877 in a few words, I may say that since the former year cultivation has more than doubled: population has increased 20 per cent. Seven thousand nomadic and mostly pastoral Wazírs have grown into 14,000, holding 60,000 acres of cultivated land: litigation has increased to such an extent that out of every one hundred heads of families nine indulge once a year in a law suit: criminal statistics show that crime has fallen to the level of an orderly cis-Indus district like Sháhpúr: the land revenue has grown from Rs. 3,80,559 in 1854 to Rs. 4,35,523, although the incidence per cultivated acre has fallen from Re. 1-6-11 to 0-12-2. Instead of one high road of sixty miles in length and destitute of bridges, there are now 300 miles of high roads with scores of masonry bridges on them; and finally, instead of a restless suspicious population, there is now a quiet law-abiding trustful people, the great mass of which is, I honestly believe, thoroughly loyal."

CHAPTER III.

THE PEOPLE.

SECTION A.—STATISTICAL.

Chapter III, A.

Statistical.

Distribution of population.

Table No. V gives separate statistics for each *tahsíl* and for the whole district, of the distribution of population over towns and villages, over area, and among houses and families; while the number of houses in each town is shown in Table No XLIII. The statistics for the district as a whole give the following figures Further information will be found in Chapter II of the Census Report of 1881 :—

Percentage of total population who live in villages	Persons	..	92 20
	Males ...	...	91 29
	Females ...	...	93 84
Average rural population per village ...		...	649
Average total population per village and town	...	...	697
Number of villages per 100 square miles ...	...	...	12
Average distance from village to village, in miles			3 10
Density of population per square mile of Total area	Total population		86
	Rural population		79
Density of population per square mile of Cultivated area	Total population		365
	Rural population		337
Density of population per square mile of Culturable area	Total population		163
	Rural population		150
Number of resident families per occupied house	Villages	...	1 23
	Towns ...	...	1 26
Number of persons per occupied house	Villages ...	...	5 85
	Towns ...	...	5·51
Number of persons per resident family	Villages ...	...	4 74
	Towns ..	...	4 37

It must be remembered that the 'village" of the Census tables is often an administrative rather than a social unit, comprising an enormous area and a scattered population inhabiting numerous hamlets, many of which are very small. Thus the population of the village or town of Van Bachrán, though numbering over 6,000 souls, is scattered in numerous hamlets over an area of some 150 square miles. So again the village of Chaukíjand, while its population is only 2,000, comprises no less than 43 separate hamlets distributed over some 101 square miles. The Deputy Commissioner writes: "The "density of population in the Marwat *tahsíl* is due to the scarcity of "drinking water, which for most villages has to be brought in daily "on donkeys from distances of several miles. The great density in "the Bannú *tahsíl* is due to the fact that more than half its total area "is cultivated and four-sevenths of the cultivation irrigated." The results of the Settlement Census of 1872-74 given at page 48, exhibit the distribution of population in more detail, though the figures are, as explained in the remarks prefixed to them, derived from three separate sources.

Migration and birthplace of population.

Table No. VI shows the principal districts and states with which the district has exchanged population, the number of migrants in each direction, and the distribution of immigrants by *tahsíls*. Further details will be found in Table XI and in supplementary Tables C to H of the Census Report for 1881, while the whole subject is discussed at length in Part II of Chapter III of the same

report. The total gain and loss to the district by migration is shown in the margin. The total number of residents born out of the district is 27,009, of whom 17,975 are males and 9,034 females. The number of people born in the district and living in other parts of the Panjáb is 12,944, of whom 7,504 are males and 5,440 females. The figures below show the general distribution of the population by birth-place:—

Migration and birth-place of population.

Proportion per mille of total population.

	Gain	Loss.
Persons ...	81	39
Males ...	101	42
Females ...	58	35

Born in	Proportion per mille of resident population								
	Rural Population			Urban Population.			Total Population		
	Males.	Females	Persons.	Males.	Females	Persons	Males.	Females.	Persons.
The district ...	926	946	935	613	862	712	899	942	918
The province ...	960	969	965	912	964	932	956	970	962
India	961	969	966	966	980	971	961	971	966
Asia	1,000	1,000	1,000	999	999	999	1,000	1,000	1,000

The following remarks on the migration to and from Bannú are taken from the Census Report:—

"Bannú has a very large immigration from Afghánistán, partly due to the bad seasons preceding the Census which drove the frontier tribes into our territory in search of labour, but more largely to periodic migration, and still more so to the permanent settling of these men in lands acquired by them on the border of the district, a process which has gone on in Bannú and Peshawar probably to a larger extent than in any other frontier district. The moderate percentage of males shows that no very large proportion of the immigrants consists of labourers in search of work. Deducting this, migration movement to and from the district is pretty evenly balanced, and is not extensive, being largest in the case of Dera Ismail Khán, to which Bannú had sent, at the time of the Census, a considerable number of herdsmen from the Miánwálí steppes in search of pasture in the wide Indus valley of the former district."

Increase and decrease of population.

The figures in the Statement below show the population of the district as it stood at the three enumerations of 1855, 1868, and 1881:—

	Census.	Persons.	Males.	Females
Actuals.	1855 ...	237 557	...	...
	1868 ..	284,816	152,547	132 269
	1881 ...	332,577	177,503	155,074
Percentages.	1868 on 1855 ..	121 03	...	...
	1881 on 1868 ..	116 77	116 36	172 24

The population of 1868 is corrected for subsequent transfers of territory. A similar correction cannot be made in the figures for 1855, and they are therefore compared with the population (287,547) of the district as it stood in 1868. It will be seen that the annual

Chapter III, A.

Sattistical.

Increase and decrease of population.

increase of population per 10,000 since 1868 has been 117 for males, 123 for females and 120 for persons, at which rate the male population would be doubled in 59·5 years, the female in 56·6 years, and the total population in 58·1 years. Supposing the same rate of increase to hold good for the next ten years, the population for each year would be in hundreds—

Year	Persons.	Males	Females	Year	Persons	Males	Females.
1881	332 6	177,5	155,1	1887	357 2	190,4	166 9
1882	336.6	179,6	157 0	1888	361,5	192,6	168,9
1883	340,6	181,7	158.9	1889	365 9	194,9	171.0
1884	344 7	183,8	160 9	1890	370.3	197,1	173.1
1885	348,8	186 0	162.9	1891	374,7	199,4	175,3
1886	353,0	188,2	164 9	...	...	...	...

It seems not improbable that the rate of increase will be sustained. Some small part of the increase is probably due to increased accuracy of enumeration at each successive enumeration, a good test of which is afforded by the percentage of males to persons, which was 53·86 in 1855, 53·58 in 1868 and 53·37 in 1881. Part again is due to gain by migration, as already shown; but the greater part of it must, supposing the migration figures to be correct, be due to natural increase of population. Mr. Thorburn's remarks on the subject are given on page 47. The increase in urban population since 1868 has been smaller than that in rural population, the numbers living in 1881 for every 100 living in 1868 being 105 for urban and 117 for total population. This is probably due to the fact that the immigrants have been very largely either permanent settlers on the cultivated lands of the village areas, or graziers with their herds and flocks. The populations of individual towns at the respective enumerations are shown under their several headings in Chapter VI. Within the district the increase of population for the various *tahsíls* is shown below:—

Tahsíl.	Total Population.			Percentage of Population.	
	1855.	1868.	1881.	1868 on 1855	1881 on 1868
Bannú .	81,732	87,859	107,159	107	122
Marwat ...	53 514	60,169	75,681	112	126
Isakhel ..	35,700	48 537	59,546	136	123
Miánwáli ..	66,611	88,250	90,291	132	102
Total district ...	237,557	284,815	332,577	121	177

But the figures for 1855 apparently refer to the *tahsíls* as they then stood, and it is very doubtful how far any detailed comparison can be made with them. The figures for 1868 have, as already stated, been corrected for transfers of territory.

Increase since 1868 discussed.

The Deputy Commissioner thus discussed the increase since 1868 in his Census Report for 1881:—

"The increase of population since 1868 in the Bannú *tahsíl* is in part due to natural causes and increased prosperity, but is also partly owing

"(1) to the fact that the final Census fell on a Thursday night when many people from independent territory had come in to the usual Friday weekly fair; and (2) to the prevalence of scarcity caused by a long period of drought in the Sháhpur district and Miánwálí *tahsíl* of this district, which had brought many persons from that part of the country into the irrigated portions of this *tahsíl* to beg, or for the purposes of obtaining employment as labourers. In the Marwat *tahsíl* the increase is entirely due to the extension of cultivation and general prosperity In the Isakhel *tahsíl* the increase of population is due to natural causes The actual increase of the population of Miánwálí after allowing for transfers is 2,041; but this increase would have been far larger if it had not been for the drought which prevailed in this *tahsíl* for 18 months previous to the present Census, and caused the people to scatter towards Dera Ismail Khán and Ráwalpindi in search of employment, as well as to the irrigated country in the neighbourhood of Bannú. This, of course, also affected the total population of the district."

Increase since 1868 discussed.

The following discussion of the results of a partial enumeration made by Mr. Thorburn in 1872-74 throws much light upon the growth and distribution of population:—

The Settlement Census 1872-74.

"According to the Census taken on the 10th January 1868, the population of the Bannú district was, adding 3,224 for cantonments, 290,771. This gives an increase of 51,289 on the returns of the 1854 Census. What portion of this is due to growth of population is not ascertainable, as *tahsíl* limits were not the same in 1868 as in 1854 After comparing the figures obtained for each *tahsíl* at either Census, and making due allowance for the difference of area under observation, I come to the conclusion that, assuming the 1854 enumeration to have been as correct as that of 1868, there was in the interval a large and real growth in numbers for Wazírs, Khataks and Marwats, and an appreciable growth for all other classes. In this Settlement a new enumeration was made of the people settled in tracts occupied by Wazírs and Bitannis, but elsewhere only in selected villages and localities. A comparison of the figures so obtained with those of the 1868 Census leads me to conclude that the latter was, so far as numbers are concerned, very accurate Except for Wazírs and Bitannis, my enumerations, made in 1872-74, showed a decrease in numbers, although there can be no doubt that the population had grown in numbers. The explanation is that, in the 1868 Census, every person in the district was included, whereas in 1872-74 only those domiciled within each observed area were counted. Thus, amongst others, most travellers and sojourners escaped enumeration. Taking then the 1868 Census returns for the whole district, except for the municipal towns and the country occupied by the Wazírs and Bitannis, for the former of which I use the return of the 1875 Census, and for the latter my own, the *tahsilwár* result is as follows:—

Tahsíl Bannú	...	95,807
Do. Marwat*	...	64,719
Do. Isakhel	...	47,752
Do. Miánwálí	...	88,251
Total	...	296,529

The statement on the next page analyses the above figures both territorially and ethnically:—

* Mulazai and the two small villages transferred with it in 1875 to Dera Ismail Khán are here included. Their total population is 2,826.

Chapter III, A.

Statistical.

The Settlement Census 1872-74.

Tahsil.	Tract.	Area in square miles		Afghans.					Sayads.	Awans.	Jats.	Hindus.	Miscellaneous.	Total.	Population per square mile on	
		Total	Cultivated.	Bannúchis.	Marwats	Niázais.	Wazirs and Bitannis	Kharlaks							Total area.	Cultivated area.
Bannú.	Canal irrigated	169	112	24 427	...	46	774	2 148	6,505	...	4.224	9 736	31 639	79 482	470	709
	Eastern Wazíri-Thal	166	62	6	...	...	6.362	1,666	...	...	163	69	355	8,621	52	139
	Western Wazíri Circle	110	29	31	..	...	7,231	...	...	...	...	15	427	7.707	70	266
	Total	445	203	24,464	...	46	14 367	3.814	6 505	...	4,387	9,810	32.414	95,807	215	472
Marwat	Marwat	1,382	363	...	38,037	1,600	1 649	205	3,526	...	7,123	4 851	7.728	64 719	49	178
Isakhel.	The plains	540	98	...	...	6,591	...	4 371	677	...	13,259	5.186	12,047	42,131	84	430
	Bhangikhel hills	175	14	...	...	...	...	4,666	80	...	...	56	819	5,621	32	402
	Total	675	112	...	...	6,591	.	9,037	757	...	13,259	5 242	12 866	47,752	71	426
Mianwali	West and South Salt Range	1.151	144	...	4	16.423	...	35	1,548	2.455	29.260	7,375	17,167	73.267	64	424
	Pakhar ...	328	66	..	..	325	...	936	278	10.348	553	667	1.677	14,984	46	227
	Total	1,479	210	...	4	16 748	...	971	1,826	12.803	29,813	8.042	19.044	88.251	60	369
	Grand Total ...	3 931	888	24 464	38,041	23,985	16,016	14,027	12,614	12,803	54,582	27,945	72,052	2,96,528	75	366

"The figures show an increase over the total of the 1868 returns, with 3,224 added for cantonments, of 5,758. This is made up of the difference in the numbers of Wazírs and Bitannis as recorded in 1868 and as now enumerated, *viz*, 5,514, and of the net increase in the town population as shown by the 1875 municipal Census and of the estate of Wanjárí, *viz.*, 244."

Births and deaths.

Table No XI shows the total number of births and deaths registered in the district for the five years from 1877 to 1881, and the births for 1880 and 1881, the only two years during which births have been recorded in rural districts. The distribution of the total deaths and of the deaths from fever for these five years over the twelve months of the year is shown in Table Nos. XIA and XIB. The annual birth rates per mille, calculated on the population of 1868, were as shown in the margin. The figures below show the annual death-rates per mille since 1868, calculated on the population of that year—

	1880.	1881
Males ...	13	15
Females ..	9	11
Persons ...	22	26

	1868	1869	1870	1871	1872	1873	1874	1875.	1876	1877	1878.	1879	1880	1881	Average.
Males ..	9	18	22	22	21	14	14	13	19	19	23	25	29	23	19
Females ..	8	18	20	19	18	12	12	11	18	18	21	20	26	20	17
Persons .	9	18	21	21	20	13	13	12	19	18	21	23	27	21	18

The registration is still imperfect, though it is yearly improving; but the figures always fall short of the facts, and the fluctuations probably correspond, allowing for a regular increase due to improved registration, fairly closely with the actual fluctuations in the births and deaths The historical retrospect which forms the first part of Chapter III of the Census Report of 1881, and especially the annual chronicle from 1849 to 1881 which will be found at page 56 of that Report, throw some light on the fluctuations. Such further details as to birth and death-rates in individual towns as are available will be found in Table No. XLIV, and under the headings of the several towns in Chapter VI.

Age, sex, and civil condition.

The figures for age, sex, and civil condition are given in great detail in Tables IV to VII of the Census Report of 1881, while the numbers of the sexes for each religion will be found in Table No. VII appended to the present work. The age statistics must be taken subject to limitations which will be found fully discussed in Chapter VII of the Census Report. Their value rapidly diminishes as the numbers dealt with become smaller; and it is unnecessary here to give actual figures, or any statistics for *tahsíls*. The following figures show the distribution by age of every 10,000 of the population according to the Census figures:—

	0—1	1—2	2—3	3—4	4—5	0—5	5—10	10—15	15—20
Persons ...	308	221	295	402	384	1 610	1 702	900	690
Males ..	288	203	262	374	370	1 497	1,738	935	733
Females ..	331	241	333	434	400	1,739	1 661	801	641

Chapter III, A.

Statistical.

Age, sex, and civil condition.

	20—25	25—30	30—35	35—40	40—45	45—50	50—55	55—60	Over 60
Persons ...	735	825	907	518	643	324	467	169	509
Males ...	727	814	890	527	611	325	475	177	501
Females ...	746	838	926	508	681	321	459	160	518

Population.		Villages	Towns	Total.
All religions	1855	...	...	5,386
	1868	...	...	5,358
	1881	5,282	5,999	5,337
Hindus ...	1881	5,391	6,232	5,614
Musalmans ...	1881	5,272	5,781	5,301

The number of males among every 10,000 of both sexes is shown in the margin. The decrease at each successive enumeration is almost certainly due to greater accuracy of enumeration.

In the Census of 1881, the number of females per 1,000 males in the earlier years of life was found to be as shown in the margin.

Year of life.	All religions	Hindus.	Musalmans.
0 1	1,006	927	1,015
1—2	1,040	1,080	1,035
2—3	1,109	1,175	1,102
3—4	1,012	...	...
4—5	945	...	...

The figures for civil condition are given in Table No. X, which shows the actual number of single, married, and widowed for each sex in each religion, and also the distribution by Civil condition of the total number of each sex in each age-period. The Deputy Commissioner wrote as follows in his Census Report for the district: "A daughter is considered by her parents as a valuable "commodity which they dispose of at the earliest opportunity. Infanti- "cide was never a custom in the district, even before the days of British "rule; and though in former times certain sections of the Hindús used "to treat their female children with indifference, yet even this custom "has now quite died out."

Infanticide.

Infirmities.

Table No. XII shows the number of insane, blind, deaf-mutes and lepers in the district in each religion. The proportions per 10,000 of either sex for each of these infirmities are shown in the margin. Tables Nos. XIV to XVII of the Census Report for 1881 give further details of the age and religion of the infirm.

Infirmity.	Males.	Females.
Insane ...	6	3
Blind ...	26	29
Deaf and dumb ..	11	6
Leprous ...	1	1

European and Eurasian Population.

The figures given on the next page show the composition of the Christian population, and the respective numbers who returned their birth-place and their language as European. They are taken from Tables Nos. IIIA, IX, and XI of the Census Report for 1881.

Both the figures for the races of Christians, which are discussed in Part VII of Chapter IV of the Census Report are very untrustworthy; and it is certain that many who were really Eurasians returned themselves as Europeans.

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Social and Religious Life.

European and Eurasian Population.

Details.		Males.	Females	Persons.
Races of Christian Population.	Europeans and Americans ..	42	19	61
	Eurasians	..		..
	Native Christians	12	9	21
	Total Christians ...	54	28	82
Language.	English	37	18	55
	Other European languages ...	..	...	...
	Total European languages ...	37	18	55
Birthplace.	British Isles	20	7	27
	Other European countries ...	4	1	5
	Total European countries ...	24	8	32

SECTION B.—SOCIAL AND RELIGIOUS LIFE.

Villages and houses of the people.

In Bannú proper the villages are very numerous, well built of mud, and thickly inhabited, with cultivation right up to the houses and hardly any open space. They were formerly all surrounded with walls till Edwardes had them thrown down in 1848. Watercourses from the numerous canals are very often taken through the middle of the villages, and stagnant pools are common. Mosques, *chauks* and *hujras* are studded thickly along the main street of the village.

In Marwat the villages are far apart standing in the open, mud built, and generally large strong villages, without outlying hamlets near the frontier, although these are numerous in the eastern part. Along the Indus, on the contrary, outlying hamlets or *wándás* are common, and here the houses are commonly built of *kánna* grass, and roofed with *kánh* or *kunde* (bulrushes).

Chauks, hujras and places of public resort.

Chauks and *hujras* are institutions peculiar to the two frontier *tahsíls*. The *chauk* is commonly a mud built platform in some central place and adjoins the mosque. It is always well littered with dirty looking cots, *chillams*, and *hukkas*. In all cases it belongs to a *lambardár* or a few leading men. To own one gives a man great influence. It is the lounge and place of gossip of every idle man in the village, who belongs to the same party or faction as its owners. As an institution its functions are those of the political club at home, partly social, partly political. Since 1865 the formation of new *chauks* without the permission of the Deputy Commissioner, has been prohibited. The *hujra* is a guest chamber attached to the *chauk* or mosque. Here travellers and "searchers-after-knowledge" put up, and here too the Pathán boy learns many pernicious and degrading practices. The *hujra* is mainly a Bannúchí institution. The service of both *chauk* and *hujra* is performed by the *kutwál* (Bannú proper), the *dúm* and the sweeper. Other expenses are rated on those frequenting such places, or are borne by the owners. In villages where *dharat* is levied, the income therefrom goes to the lighting of the *hujra*, and of the mosque. Where there are *hamsáyahs*, the supply of quilts and food for travellers is obligatory on

Chapter III, B. Social and Religious Life.

them: where there are none, the traveller is cared for by the villages in turn or by the *lambardár*. In Isakhel and Miánwali there are no regular *chauks*, but mere places of resort (*baithaks*) without any established code of rules. In both *tahsíls* the duties of hospitality fall chiefly on the *lambardárs* or other leading families. The community at large is neither bound by rule nor expected to assist.

Clothing.

Zamindárs wear much the same clothing all the year round. In the cold weather a sheep's wool blanket is added, and by those who can afford it, a cheap sheep-skin pelisse (*postín* or *nuncha*), or camel hair cloak (*chogha* or *chakma*). Amongst the better classes English cotton cloth is largely worn, but the ordinary *zamíndár* only possesses a turban of it, and perhaps a *gala* suit as well. As a rule every article of apparel is either home-spun or at least woven in the district. To this rule there is one exception. The Marwats of the sandy tracts growing very little cotton, having few sheep, and their women being employed in fetching water, have to buy most of their clothing in the *bazár*. The principal articles of a man's dress are a turban, a long loose tunic (*angrakha* or *kamis*) and for the Bannúchís and Wazírs loose trowsers (*suthan*) drawn tight about the ankles. A sheet is also worn as a plaid over the shoulder or as a waist-cloth. Except in the Bannú *tahsíl*, a coarse sheet (*manjhla*) wrapped round the legs with the ends tucked in about the navel serves instead of drawers. The poorest classes everywhere wear the sheet as a covering to their legs. In Marwat too and elsewhere trans-Indus a not uncommon dress for labouring men, when afield, is a long coarse woollen blanket (*dhusa*) or simply (*kamal*) with a slit in it for the head. The rest falls down on either side of the body, to which it is kept close by a waist belt of rope leather or a strip of cloth. Leather sandals are commonly worn in the two frontier *tahsíls*, and amongst the Gadikhel and Bhangikhel Khataks elsewhere, the ordinary shoe of the Punjáb. Grass sandals are still in use amongst the poorest Wazírs, Marwats and Khataks; when travelling *zamíndárs* generally take off their shoes and walk bare foot. It is hardly necessary to particularise the dress of the women. It generally consists of a sheet, a bodice with petticoats attached or separate, and *suthan* drawers. Poor women often wear the *manjhla* sheet instead of drawers. They as a rule go about bare foot. Bannúchí women conceal their faces when outside their own house-yards. Others do not except when personal modesty or prudery induces them to do so. When clothing is dyed, the colour is either indigo blue or that of brick dust (*majith*). Marwat turbans in the border tracts are of the latter colour, and most of the drawers of the men and bodices of the women of the former. As a rule cotton articles are not dyed, until they have been some time in use. Dyeing makes a worn and dirty article of dress look more respectable and cleaner than it really is.

Food.

Agriculturists have two regular meals in the day, one in the forenoon, the other in the evening. The women share all food with their male relations. What remains over from either meal is generally preserved, and eaten cold. Thus in the working seasons men will eat four times in the day. The quality and variety of the food depends on what are the staples of each tract. Marwats who have camels make *ghi* from the milk—a fact of which they are proud,

Food.

believing that from camel's milk elsewhere little butter or *ghi* can be made. As might be expected, the occupants of irrigated lands fare much better than any others. The Bannúchís live best, the Marwats worst in the district. As a rule each household consumes food raised on its own holding. The Bannúchí eats maize, barley and wheat supplemented with butter-milk,* *ghi* or vegetables. In the cold weather he frequently also eats meat. In the hot weather the Marwats eat cakes of wheat and gram-flour mixed, or of barley. In the cold weather *bájra* is their principal food. Their cakes are mostly eaten dry. A sort of gruel or porridge called *ogra* made from *bájra* and *moth* boiled together is often eaten hot in the cold months. Little *ghi* or butter-milk is consumed except in villages adjoining the Kurram or Gambila. Vegetables are only procurable in irrigated tracts. Young gram leaves are largely consumed in the spring and make an excellent pot-herb (*ság*).

The food of the agriculturists of Isakhel and Miánwálí holds a middle place between that of the Bannúchís and of the Marwats. It consists mostly of wheat in the hot weather, and *bájra* and *moth* in the cold, supplemented by *ghi* or *dál* and vegetables, specially some kind of pot-herb. Onions too are largely eaten. The Wazírs live much in the same way, but being rich in sheep and goats they fare rather better. Nowhere in the district do the people think vegetable food necessary for health. The Wazírs in particular care little about it. It is generally admitted that the quality and quantity of the food now consumed is better than it was twenty years ago. As to the non-agricultural labouring classes, they eat the cheapest edible grain of the season, and it is mostly eaten dry. The upper classes, those who employ labour, live well and on much the same articles as men of their class do elsewhere.

Average consumption of food.

The following note regarding the average consumption of food by the people was furnished by the district authorities for the Famine Report of 1879 :—

The average family would consume—

Members of family.	Name of grain.	Seers at 80 tolas
Old man ...	Wheat	100
	Bájra, moth, maize, barley and gram	150
Zamíndár and wife	Wheat	250
	Other grains	500
Two children ...	Wheat	100
	Other grains	260
	Total annually consumed	1,360

For non-agricultural classes the estimate would be as in the margin.

Members of family.	Name of grain.	Seers at 80 tolas
Old man	Wheat	150
	Other grains	90
Man and wife ...	Wheat	300
	Other grains	300
Two children ...	Wheat	165
	Other grains	150
	Total annually consumed .	1,155

This is supposing the year to be an average one, and that other articles of diet, as greens, onions, melons, and even meat at times are eaten.

* This is called *pakki lassi*. *Kachchi lassi* means milk and water.

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Utensils.

The cooking utensils are always few and simple. The Bannúchís have the best, most households possessing besides earthenware vessels, an iron girdle (*tawa* or *táb*), a coper cooking pot (*degchi*), and a shallow drinking bowl, also of copper (*katora*). Elsewhere the number of metal utensils is smaller. The iron girdle is seen everywhere except in Marwat, where a sandstone girdle is still in use.

Times of the day and night.

The following statement gives the terms in local use for expressing the times of the day and night :—

Pashto.	Hindi or broken Punjabi.	English time.
Chásht wakht ...	Chhah-wela	Early breakfast time (Sunrise to 9 A M)
Marai-mal	Roti-wela	Food time, *i.e* 10 to 11 A.M.
Gharma	Do-pahar : ádha din	Mid-day
Más-peshín... ..	Peshín wela	Early afternoon.
Máz-digar	Digar-wela	Late afternoon.
Má-shám	Shám-wela · trikála wakht (Hindús) ; Nama-shám	Evening
Má-khustan ...	Pahla-sota-wela : rátda-roti-wela ...	Supper or bed time, say 9 P M.
Numa-shpa	Adh-rát	Midnight.
Star wakht . ..	Asúr-wela : wada-wela : fajar-wela .	Day-break.
Nmar-khátah ..	Doe-ubhra : din charha	Sunrise.
Nmar-prewátah ...	Dilha-wela . din latha	Sunset.

Games and sports.

Within their means the peasantry are fond of games and sports. But for the expense and the difficulty in obtaining licenses as large a percentage of them would shoot as amongst ourselves. In default of guns, dogs are everywhere kept with which jackals and pigs are baited. Some few keep hawks.

Of manly exercises two deserve particular mention, *viz.*, *tond* pegging (*nezabází* or *chapli*) and a rough sort of cross tig called *tond* and *doda* about the Indus, but in Marwat *ainda*. On every occasion of rejoicing, men who own horses assemble and ride at pegs, shoes or sandals. The Wazírs generally ride at an old grass sandal stuck against a peg, hence the name *chapli*. Elsewhere an old shoe often serves for a peg. As to *tond* or *ainda*, it is essentially a young man's game. Sides are made up, and preliminaries arranged much as in prisoner's base with us. Next a youth goes out some forty yards, and then faces the two homes or bases. He is pursued by a couple from the opposite side, who endeavour to catch and throw him, whilst he aims at escaping between them, hitting them in passing on their breasts with his hands, and so getting home uncaught. Heavy falls often occur, as pursued and pursuers are going at full speed. The game is played all over the district, but the men of Isakhel and Miánwálí are fondest of it. Mr. Thorburn has seen them in the *kacha* play, north and south, with upwards of fifty a side, the representatives from villages north or south of some imaginary line challenging those resident on the other side. The players are naked, with the exception of a loin cloth. Amongst them very fine specimens of manhood are to be seen. The sort of dance and chorus singing called *dris* is perhaps hardly a game. It consists of singing and dancing to the music of a musician placed in the centre of a group of men or women on some festive occasion, such as a marriage. Lifting weights is a common trial of strength amongst men. Large stones

or a part of the trunk of a tree, with a handle excavated therein, are to be seen ready for the purpose at most *chauks* and *baithaks*. Wrestling is little practised in the district except here and there amongst boys. Of children's games there are many which need not be specified. The people everywhere are extremely fond of swinging. Altogether the peasantry in their idle moments must be described as a happy people fond of amusement.

Games and sports.

Family customs. Inheritance.

The tribal and family customs of the district are briefly summarised at pages 215 to 223 of Mr. Thorburn's Report. The following interesting introduction to that summary will give a general conception of the tendency of the change that has been going on of late years in this respect:—

"This district has been the last, or one of the last in the province to be brought under a Regular Settlement. The delay, however regrettable on many grounds, has been of marked benefit in one respect. It has prevented the recording and perpetuating of several harsh so-called 'customs,' which obtained at annexation, and were the outcome of the old law—

That they should take who have the power,
And they should keep who can.

Had Bannú been regularly settled five and twenty years ago, one series of consequences to-day would most likely have been that women would have had no rights, that the custom of pre-emption in any shape would have been declared non-existent, and that 'the deep stream boundary,' the *Hadd-i-Sikandar*—as it is called—would have been established as the ancient riverain law of the country. This latter was a practice, engendered from necessity, and suitable enough in the days when might made right; but it is, I think, a most inequitable and unreasonable rule in an 'age of law' like the present. This 'deep stream boundary' has been recorded as the 'immemorial custom' of thousands of villages in the province, just because their 'customs' were stereotyped too soon after annexation Such villages seem bound for ever to the gambling uncertainty of their recorded position, although I imagine most of them would gladly be released from it, and agree to the rule in force for the Kurram and Indus villages of this district, *viz.*, fixed boundaries both for communities and individuals, whether the area be above or below water

"In the thirty years which have elapsed since Edwardes first came to Bannú, tribal 'customs' regarding rights in property have been gradually changing and assimilating to those current amongst other Musalman communities, who have lived longer under a settled Government. The key to the present estate of the customary law of the different tribes in the district is to be found in their relative degrees of freedom from barbarism and priest-rule Thus most of our wildest tribes, the Wazírs and Bitannis, scorn the idea of a woman having rights in property; tell you that she is as much a chattel as a cow is, and that if she, when widowed, wants to retain any interest in her late husband's property, she must marry his brother; and that a man to be entitled to hold his share of land should be an able-bodied fighting man. And yet when cases come into court, our courts, as a rule, do not uphold such 'customs,' and the settled Wazírs are now inclining to accept the general rule of the district, that a widow, so long as she remains a widow, and there be no sons, has a life interest in her deceased husband's property, and that all sons, whether strong or sickly, have equal rights of inheritance. Now, take an instance or two of the mental servitude a strong priesthood can impose on an ignorant superstitious people. It is, of course,

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Social and Religious Life.

Family customs. Inheritance.

to the interest of the Akhund and Mulla classes to exact an observance of the Shara law where possible. Owing to this, in Marwat two opposite practices have been, so to say, concurrent. Disputes as to the devolution of property used generally to be decided at home by a board of 'ancients,' or grey beards, who in their judgments followed custom, which was analogous to that of the Wazírs as noted above. But whenever the parties could not agree they went into court. As often as not they had previously determined that each should be bound by the Shara law, although neither of them had any conception of what that law ordained. If Shara was not followed, the court decided the suit according to its own lights of what ought to be the custom, and its own lights naturally caused it to decide that all sons should share equally, that widows should retain a life interest in their husband's property if he left no sons, and so forth. Take another instance. The extent of the *patria potestas* with reference to inherited property was a question which had to be answered. Could a father alienate his whole inheritance, though male issue were alive? If not all, how much? The Bannúchís at first unanimously declared he could give away all to whomsoever he chose, such being the Shara rule. Asked for examples of the exercise of such a power, not one was forthcoming. Had any man so alienated half his land? No cases known. As with the Bannúchís so with the Isakhels and others. Thus reasoning from a series of negatives, the people over and over again were driven to admit that their first replies were erroneous, and we had to record answers to the effect that no custom on the point existed, but that all were of opinion that on disputes arising, if such and such a rule were adopted, an equitable custom would grow up. Here and there I shaped public opinion on moot questions in the direction in which I myself, and others of longer experience, thought most equitable. Of course it was open to us to merely record 'no custom;' but for matters in which I knew disputes in future must be not infrequent, I thought it best that the courts of the future should have the benefit of the deliberate and matured opinions of the people and the superior Settlement Officers. No court need accept such an opinion; and yet if it does not I cannot help thinking a mistake will be made. No 'custom' will grow up, but each case will be decided according to the personal view of the court at the time, and the statements of natives interested in the case.

"I trust I have made clear in the last rather discursive paragraph that many of the so-called tribal customs in respect to rights in landed property are still in a transitionary stage, that I have not attempted to fix and stereotype any such as yet established; and that how such customs will ultimately crystallise, depends much on the value the courts will put on cases where only opinions have been expressed."

Betrothal and marriage.

The social customs of the peasantry have been sketched by Mr. Thorburn at pages 141 to 170, inclusive, of "*Bannú; or, our Afghán Frontier.*" Betrothals, marriages and burials in ordinary *zamindárí* households may however be briefly noticed here. As a rule boys and girls are not betrothed until they attain puberty, and marriage soon follows betrothal. An exchange arrangement is generally affected, in which case no money is paid to the guardians of the girl. When there is no exchange, a present of from Rs. 30 to Rs. 120 or even more has generally to be given before the girl's guardian consents to the proposed match. Respectable people, however, do not always insist on any money payment being made, and there is always some little mystery as to the amount, and some little shamefacedness experienced

should a transaction become publicly known. From 100 to Rs. 150 will cover the average betrothal and marriage expenses incurred by a boy's guardian; thus:—

Betrothal and marriage.

	From Rs.	*To Rs.*
Present of food sent to the girl's guardian at the time of the betrothal and fees to go-betweens ...	8	15
Silver ornaments, especially a *hasli* for the bride ...	40	55
Marriage clothes for the bride and the bridegroom ...	16	25
Cost of entertainments	30	45
Fees to *Mirásis*, *Hajáms*, &c.	6	10
Total ...	100	150

Few but well-to-do families spend much over Rs. 100 except when they have literally to buy the bride. The provision of the *jahez* is the only expense which falls on the bride's guardians. It consists of cooking household utensils, also a bed and bedding, and a ring, and some small bangles, the whole cost of which is from Rs. 13 to Rs. 20 only. The ordinary peasant all over the district is the husband of one wife. Many grown-up men, particularly Marwats, are bachelors, not having the means to marry. It is only agriculturists of position, such as village headmen, who can afford the luxury of a second wife. The number of wives a man possesses is a good indication of his circumstances. Marriages are registered by the *patwáris* in Miánwálí in their diaries. The practice affords great help in cases.

Burial expenses.

The amount to be spent in alms to *mullas* is often prescribed by the dying man himself, but it is improbable that his heirs would as a rule obey his injunctions did he name too large a sum. From Rs. 20 to Rs. 25 is the ordinary expenditure on the occurrence of a death; thus, shroud and alms-giving at actual burial Rs. 10 or Rs. 15; cost of food bestowed on the fourth day Rs. 4; again on the ninth day Rs. 2; and lastly on the fortieth day Rs. 4. From Rs. 10 to Rs. 12 will well cover all the expenditure on a day labourer's or poor tenant's burial. The heirs of an agriculturist who leaves a fair property and was not in debt will spend from Rs. 30 to Rs. 100, especially if the deceased was a man of local note. The burial expenses of children and of women are much less than those of an adult male.

General statistics and distribution of religions.

Table No. VII shows the numbers in each *tahsíl* and in the whole district who follow each religion, as ascertained in the Census of 1881, and Table No. XLIII gives similar figures for towns. Tables Nos. III, IIIA, IIIB of the Report of that Census give further details on the subject. The distribution of every 10,000 of the population by religions is shown in the margin. The limitations subject to which these figures must be taken, and especially the rule followed in the classification of Hindús, are fully discussed in Part I, Chapter IV of the Census Report. The distribution of every 1,000 of the Musalmán population by sect

Religion.	Rural population.	Urban population.	Total population.
Hindu	733	3,163	921
Sikh	7	227	24
Jain		23	2
Musalman	9,260	6,555	9,051
Christian ...		30	2

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General statistics and distribution of religions

Sect.	Rural population	Total population
Sunnis	99·0	99·0
Shiahs	0·9	0·5
Wahhabis	0·1	0·1
Others and unspecified	0·1	0·1

is shown in the margin. The sects of the Christian population are given in Table No. IIIA of the Census Report; but the figures are for reasons explained in Part VII, Chapter IV of the Report so very imperfect that it is not worth while to reproduce them here.

Table No. IX shows the religion of the major castes and tribes of the district, and therefore the distribution by caste of the great majority of the followers of each religion. A brief description of the great religions of the Punjab and of their principal sects will be found in Chapter IV of the Census Report. The religious practice and belief of the district present no special peculiarities; and it would be out of place to enter here into any disquisition on the general question. The general distribution of religions by *tahsíls* can be gathered from the figures of Table No. VII; and regarding the population as a whole no more detailed information as to locality is available. The landowning classes and the village menials are Musalmán almost without exception, the Hindús and Sikhs being almost wholly confined to the mercantile classes and their priests, and to soldiers and Government servants.

Mosques and *Imáms.*

In Bannú proper mosques are very numerous, not fewer than one to every 34 houses; elsewhere they are less so. Except amongst the Wazírs and Bhangikhels, nowhere in the district does a hamlet exist without one or more. When huts are being run up in a new location, the mosque is one of the first structures erected. It is always the handsomest building in its quarter, and is kept scrupulously clean. The wood work on its front has frequently a good deal of ornamental carving about it, and the roof is studded with the horns of the wild goat *(márkhor)* and sheep *(uríál)* of the neighbouring hills and of ravine deer. Every mosque is *wakf*, but the heirs of the original builder have alone the right of management, if they choose to exercise it. The residents of each quarter, and each faction have their special mosque, and few but they and strangers attend, though of course, being the house of God, no man can be excluded. Travellers are allowed to use it as a rest-house without distinction as to religion. Except in the cold weather the services are conducted in the court-yard facing the building. When it is cold and wet, they take place inside in the body of the mosque itself. No one can hear the prayers repeated without being struck by the grave reverential demeanour of the congregation. The office of *imám* or priest is not hereditary, but the son generally succeeds his father. The *imám* is dismissible at any time at the will of his employers, and any grant of land assigned him as such is resumable. In the two frontier *tahsíls* such assignments fall under the term *kannah*, or service grant. Some such grants were resumed during the Settlement, and some being in the possession of *ex-imáms*, who had for many years ceased to officiate as priests, were declared to have become their absolute property. The *imám* performs duties similar

Mosques and *Imáms*.

to those of a priest with us, and he is very liberally paid. On each domestic occurrence at which he attends, he receives a fee, and if, besides performing the funeral rites, he has himself to wash and lay out the corpse, he receives the dead person's wardrobe and from ten to twenty of the clothes thrown over the bier by friends and relations. He also receives tithes *(lashma, ashra)*, which are in practice but a small dole out of each grain heap. He also receives *wazífa*, which is a quarter of a cake per house, at each family meal. With this he feeds himself and the "searchers-after-knowledge" whom he may be instructing. It is said that *imáms* frequently sell the greater part of their *wazífa*. As a school master too he makes something. Altogether he is well of. As a rule he is very exacting in collecting his dues, which are most fixed and constant amongst the Bannúchís. There are few mosques in the district so well endowed, or managed by such liberal patrons as to have attached to them any special staff of servants; hence the rule is that the *imám* does nearly everything himself except sweeping, which is done by a village sweeper. In Bannú proper "searchers-after-knowledge" who are in the majority of cases lazy vagabonds from a distance, and are both a tax on a village community and a nuisance to the administration, relieve the *imám* of a good deal of menial work, and generally the ablution arrangements are looked after by the wives and daughters of some members of the congregation.

Festive and religious gatherings.

Excepting the weekly Friday fair which takes place at Edwardesábád, and is kept as a holiday, the periodical gatherings held in the district are not largely attended. The *Dasehra* and *Diwáli* are celebrated in all towns and large villages. Other festivals in particular localities at which upwards of 400 persons are present are shown on the next page.

Bannú Mission.

The Bannú Frontier Mission is a branch of the Church Missionary Society's Derajat Mission, founded by the advice and help of Sir H. Edwards, Sir R. Montgomery and Colonel Reynell Taylor. The first missionaries were the present Bishop of Lahore and Messrs. Soams and Cooper, in 1862. But the Bannú Mission was not fairly taken up until 1865 when a commencement was made in the work of education. This was followed with varying success until 1874 when the Mission was occupied permanently. The schools had then risen to an attendance of some 50 boys. In 1879 they rose to 200, but have since somewhat diminished owing to various unforeseen causes. They are however gradually recovering themselves. The Hindi schools have had to be given up, on account of the difficulty of procuring teachers of efficiency. The Mission has now an Anglo-Vernacular school with one branch school in the city and another of Pathán boys at a village called Tor Khán Kili, some 20 miles away. There is a resident Missionary, and about eight teachers serve in the schools under his charge; but the distance from the central Punjab, the unhealthiness of the climate, and the dangerous nature of the situation, have made it an extremely difficult matter to obtain Catechists and Readers; and for several years the Mission has possessed neither. Preaching, visiting, school work and translation has therefore in great part to be done by one man. The funds

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Festive and religious gatherings.

Hindu Festivals.

Name of Gathering.	Where held.	Date	Remarks.
Maghi ...	Khujarri in Bannú proper	1st Mágh, (11th, 12th or 13th January).	Over 500 assemble, and spend the day in sports Muhammadans also attend.
Sheorátri ..	Rámkund near Kundal in Isakhel ...	1st Phágan, (11th, 12th or 13th February).	This is an ancient shrine in a palm grove on the eastern face of the Khisor Range. There are three small springs or tanks *(kunds)* surrounded with some buildings. Over 1,000 Hindús from the vicinity assemble, and bathe and present gifts The shrine is increasing in fame, and is visited on auspicious days all the year round
Ditto ...	Baba Mansa Nath's Jogiara in Paikhel in Miánwálí	1st Do. Do.	About 500 persons assemble generally.
Baisákhi ...	Nánga Arjan, an ancient ruin on the top of a conical hill at Mári	1st Baisákh (11th, 12th or 13th April).	Ditto ditto ditto.
Ditto ...	Bazár Ahmad Khán in Bannu proper. ..	.. Ditto ...	Over 500 persons attend. Muhammadans also join in the sports.
Eed-ul-fitr and Eel-ul-zuha	Ghoriwál ...	Both Eeds ..	Over 1,000 assemble, and spend the day in sports, amongst which tent pegging is the most popular. Hindús also join. Elsewhere throughout the district each large village has its own gathering. At the earlier Eed, which celebrates the close of Ramzán, every one dresses in his best, and spends the day in feasting and merriment. Lofty swings are then to be seen in every village. It is not a general custom to visit shrines on either Eed
Khángah Sháh Abd-ur-Rahman	Mitha Khatak in Isakhel.	Each Thursday in Chetar (March, April).	The saint buried here died in Afghán times Villagers and even Hindús from the vicinity present offerings at his shrine which has a great local reputation The sick become well, childless mothers fruitful, and wishes are fulfilled, so the people believe. The attendance each Thursday is said to be between 400 and 1,000
Khángah Mián Malúk.	Kundal in Isakhel	Ditto ...	The saint was an Isakhel, and was buried here over 100 years ago. The grave is in a palm grove on the hill side about two miles south of Rámkund. From 700 to 800 pilgrims attend each Thursday. Hindús also go
Khángah Háfiz Muhammad Azím	Nammal in Miánwálí	7th to 9th Muharram.	Over 1,000 pilgrims collect here.
Khángah Nur Muhammad.	Bhakra in Miánwálí.	Every Friday in Chetar (March, April,)	The gatherings are small, generally under 500.

Bannú Mission.

are drawn monthly from the Parent Society at home, the educational work is partly supported by the Government, and partly by the Municipality, supplemented by the subscriptions of the public. Up to the present time there have not been many converts to Christianity. There have been five baptisms since the foundation of the Mission and about 12 boys have passed the Government Middle School Examination. The education imparted is the regular Government scheme of studies for Middle Schools with the variation of the use of the C. V. E. S. Books in English, and Scripture history ; as well as two of the Gospels and a book of the Old Testament partly in the vernacular and partly in English. Translations of the Scriptures in the language of the people have been carefully prepared, and are now

Bannú Mission.

about to be printed. The Psalms of David have gone through the Press and will soon be in India. The Mission compound contains a bungalow and outhouses, church, catechists and masters' houses and the school. The school at Tor Khán Kili is not yet built; the boys are in a tent in the winter and under the trees in the summer. Great difficulty has been experienced from the want of able teachers and the constantly moving population, which takes the boys away from the school just when they are getting near to their Middle School Examination.

Language.

Table No. VIII shows the numbers who speak each of the principal languages current in the district separately for each *tahsíl* and for the whole district. More detailed information will be found in Table No. IX of the Census Report for 1881, while in Chapter V of the same Report the several languages are briefly discussed. The figures in the margin give the distribution of every 10,000 of the population by language, omitting small figures.

Language.	Proportion per 10,000 of population
Hindustani	33
Dogri	2
Punjabi ...	4 674
Pashtu ..	5 284
All Indian languages	9,997
Non Indian languages	3

Pashtú is spoken throughout the whole of the Bannú and Marwat *tahsíls* and also in the Isakhel *tahsíl*, along the foot of the Khatak hills and in the Bhangikhel *iláka*. In the remainder of Isakhel and throughout Miánwálí Punjabi only is generally used, but in one or two villages of Miánwálí, *e.g.*, Swáns and Borikhel, Pashtú is commonly used by the women in their own households. Pashtú is spoken by Wazírs, Bannúchís, Marwats, and Bitannis, and in Isakhel by the Bhangikhels and other Khataks settled there. The Niázai Patháns have to a great extent forgotten their Pashtú, and speak it as a foreign tongue. It is still however the domestic language in many a Niázai family in Isakhel and even in Miánwálí. It would appear that the women, from want of intercourse with the outer world, retain their mother tongue much longer than the men do. It is very difficult to acquire a colloquial knowledge of Pashtú in this district, because, though all follow the soft pronunciation, yet Wazírs, Bannúchís, Khataks and Marwats each pronounce the vowels somewhat differently and make use of many words peculiar only to themselves. The dialects spoken by the two latter nearly assimilate, and are to an Englishman easier of comprehension than those of the first mentioned. Mr. Thorburn writes : " I remember soon after I " came to the district a Yusafzai Orderly translating something I had " said to a Bannúchí villager. When the man had done, the latter " shook his head helplessly, and said " speak Pashtú as I don't know Hindi." This case well illustrates the great divergence there can be between two dialects of Pashtú. As to the Hindi spoken in the district, it is so by most of the residents of the Isakhel and Miánwálí *tahsíls*, Khataks alone excepted. It is a sort of Punjábí with a large portion of its vocabulary made up of purely local Persian and Pashtú words. It is far easier to understand than to speak. This dialect of Punjábí is with slight local differences that described by Mr. E. O'Brien in his Glossary of the Multáni Language. It is no more

Chapter III, B.

Social and Religious Life.

difficult than any other Punjábí. It may be said to be separated from Punjábí proper by the Salt Range.

Character and disposition of the people.

The character and disposition of the people is described in the section dealing with the several tribes (pages to). Tables Nos. XL, XLI, and XLII give statistics of crime; while Table No. XXXV shows the consumption of liquors and narcotic stimulants. Intoxicating drugs are little used. Here and there, especially in Mulazai, where hemp is grown, *bhang* is drunk. It is partly the produce of Bannú proper; but a large amount of that consumed is imported from beyond the border from Khost and Dawar. Many of those who do not smoke take snuff. That imported from Pesháwar is held in most esteem, being very pungent.

Education.

Table No. XIII gives statistics of education as ascertained at the Census of 1881 for each religion and for the total population of each *tahsíl*. The figures for female education are probably very imperfect indeed. The figures in the margin show the number educated among every 10,000 of each sex according to the Census returns. Statistics regarding the attendance at Government and aided schools will be found in Table No. XXXVII.

	Education.	Rural population	Total population
Males.	Under instruction	98	117
	Can read and write	248	382
Females.	Under instruction	14	23
	Can read and write	10	25

The distribution of the scholars at these schools by religion and the occupations of their fathers, as it stood in 1881-82, is shown in the margin. Our schools are little appreciated except by Hindús, Government officials, and enlightened men here and there. Thus the educational cess drawn from the *zamíndárs* goes almost entirely to benefit those who do not contribute to it. The smattering of the *Koran* imparted by the village *Mulla* is all the instruction that the *zamíndár* cares to bestow on his son or daughter.

Details.	Boys.	Girls.
Europeans and Eurasians	..	..
Native Christians ..	4	...
Hindus ...	601	
Musalmans	640	.
Sikhs	18	...
Others		
Children of agriculturists	576	...
,, of non agriculturists	687	.

Lately a movement showing a desire for improved education has arisen. Grants of land have been made by the Musalmán *zamíndárs*, and subscriptions raised among the Hindús of the towns for the purpose of starting a good school.

Poverty or wealth of the people.

It is impossible to form any satisfactory estimate of the wealth of the commercial and industrial classes. The figures given in the margin show the working of the income tax for the only three years for which details are available.

Assessment		1869-70	1870-71	1871-72
Class I.	Number taxed	123	175	81
	Amount of tax ..	738	3,412	670
Class II.	Number taxed ...	192	30	29
	Amount of tax ..	1,315	810	423
Class III.	Number taxed ..	11	24	15
	Amount of tax ..	132	936	477
Class IV.	Number taxed	24	11	1
	Amount of tax	408	594	104
Class V.	Number taxed	11	17	...
	Amount of tax ...	450	1,891	...
Total ..	Number taxed ..	361	257	126
	Amount of tax .	3,043	7,643	1,674

Poverty or wealth of the people.

There were in 1872-73 only 64 persons brought under the operation of the Income Tax Act, the minimum taxable income being Rs 750 In the preceding year, the limit of incomes taxable being Rs. 500; 126 persons were taxed. Of these, 30, paying Rs 488, were proprietors of land; 9, paying Rs 273, were *jágírdárs*; and 72, paying Rs. 680, belonged to the commercial classes. No single individual is returned as paying the tax under the heading of "banker and money lender." Table No. XXXIV gives statistics for the license tax for each year since its imposition. The distribution of licenses granted and fees collected in 1880-81 and 1881-82 between towns of over and villages of under 5,000 souls, is shown in the margin. But the numbers affected by these taxes are small. It may be said generally that a very large proportion of the artisans in the towns are extremely poor, while their fellows in the villages are scarcely less dependent upon the nature of the harvest than are the agriculturists themselves, their fees often taking the form of a fixed share of the produce; while even where this is not the case, the demand for their products necessarily varies with the prosperity of their customers Perhaps the leather-workers should be excepted, as they derive considerable gains from the hides of the cattle which die in a year of drought. The circumstances of the agricultural classes are discussed below at the end of Section D of this Chapter.

	1880-81.		1881-82.	
	Towns	Villages.	Towns.	Villages.
Number of licenses	131	90	118	83
Amount of fees	2,675	1,190	2,415	1,210

SECTION C—TRIBES AND CASTES.

Statistics and local distribution of tribes and castes.

Table No. IX gives the figures for the principal castes and tribes of the district, with details of sex and religion, while Table No. IXA shows the number of the less important castes. It would be out of place to attempt a description of each. Many of them are found all over the Punjáb, and most of them in many other districts, and their representatives in Bannú are distinguished by no local peculiarities. Some of the leading tribes, and especially those who are important as landowners or by position and influence, are briefly noticed in the following sections; and each caste will be found described in Chapter VI of the Census Report for 1881. The Census statistics of caste were not compiled for *tahsíls*, at least in their final form. It was found that an enormous number of mere clans or sub-divisions had been returned as castes in the schedules, and the classification of these figures under the main heads shown in the caste tables was made for districts only. Thus no statistics showing the local distribution of the tribes and castes are available. But the general distribution of the more important landowning tribes has already been indicated in the history of their colonisation of the district (pages 29 to 33) and may be broadly summarised as follows The country about Edwardesábád, between the Kurram and Tochi rivers, is held by the Bannúchís The remainder of the Bannú

Chapter III, C.

Tribes and Castes.

Statistics and local distribution of tribes and castes.

tahsíl, north-east of the Kurram and south-west of the Tochi is in the occupation of Wazíris. Marwat is held almost entirely by Marwats, Isakhel by Niázais, and Bhangikhel by Khataks. On this side the Indus the Salt Range tract is Awán territory; while Niázai hold the north and Jats the south of the Miánwálí *Thal* and *Kachá*. The figures of the Settlement Census of 1873 which show the local distribution of the chief tribes by numbers as then ascertained, are given at page 48.

Pathán.

The Pathán together constitute 42·4 per cent. of the population, in which they are in every way the most important element. The Census Returns of 1881 give the following detail of tribes, while the Settlement figures have already been given at page 48.

Sub-Divisions of Pathán.

Name.	Number.	Name	Number.	Name	Number.
Kákar ..	113	Durání ...	473	Násar ..	570
Kattekhel ..	193	Ghilzái ...	5,250	Ismailkhel ...	1,192
Baluch ...	544	Marwat ...	40,765	Pawindah ...	3,859
Bangash ..	191	Michankhel ...	211	Mandan ...	1,085
Afrídi ...	151	Niázi ..	29,988	Wazír ..	1,720
Bhatti ..	606	Urmur ...	340	Babak ...	1,244
Wazíri ...	19,202	Yusafzai ...	989	Bannúchí ...	20,182
Khatak ...	13,265	Kharote ...	2,003	Masáni ..	2,717

Note.—Many of these men are returned twice over, under both tribe and clan; and the total is therefore too large.

Bannúchís or Bannúwáls.

This designation includes both true Bannúchís and miscellaneous Pathán now amalgamated with them. The former comprise those who belong to any of the *khels* or sections, the common ancestors of which were admittedly descended from Shítak and his wife Bannú. The most important of those *khels* are Isakki, Mandán, Suráni, Míri, including Mammakhel, Nurar and Bárakzai, Mamashkhel, Amandi, and Daud Sháh. The latter consists of miscellaneous groups and families scattered throughout Bannú proper. Of this class the Moghalkhels of Ghoriwál are the finest, and still show in speech and appearance their Yusafzai descent. But as a rule all Bannúchís look, speak, and act much alike, and it is not easy for an Englishman to distinguish their different clans. They have been described as the *jhúta* or "leavings" of all the tribes who have contested the possession of their fruitful valley. And Edwardes says of them:—

"Although forming a distinct race in themselves, easily recognizable at first sight from any other tribe along the Indus, they are not of pure descent from any common stock, and able, like the neighbouring hill people, to trace their lineage back to the founder of the family, but are descended from many different Afghán tribes, representing the ebb and flow of might and right, possession and spoliation, in a corner of the Kábul empire, whose remoteness and fertility offered to outlaws and vagabonds a sure asylum against both law and labour."

As to their character there are no two opinions, the Bannúchí being invariably represented as a compound of Pathán vices without one redeeming virtue. It would seem to be impossible to write of them with patience. Edwardes, the first Englishman brought in contact with them, says: "They have all the vices of Pathán rankly "luxuriant—the virtues stunted. Except in Sindh, I have never seen

"such a degraded people." Reynell Taylor who succeeded Edwardes in the administration of the district, is even more explicit. "Taken as a class," he writes :—

Bannúchís or Bannúwáls.

"They are very inferior to their neighbours, the Wazíris Small in stature, and sallow and wizened in appearance, they always reminded me of the lives they had led in youth, of which their appearance is in fact but a natural result. When we first arrived in Bannú it was a common thing to find a man who had never in his life been more than two miles from his own village, the village possibly being at war with its neighbour, which rendered wandering in the fields in the neighbourhood a service of danger, while within the walls it is sad to think of the heat, dirt, squalor, and stagnation that must have existed. The villages, in those days walled up to the sky, so that no air could reach the houses below, must indeed have been hot-beds of all that was enervating and demoralizing, and the characteristics of the full-grown Bannúchí weed correspond but too well with the nature of its origin and training. Here and there a fine character may possibly be found, and they have no doubt some domestic virtues, which in some measure redeem their public and social immorality, but, taken as a class, they certainly are the worst dispositioned men I ever had to deal with. They are vicious, false, back-biting, treacherous, cruel, and revengeful. I have never known or heard of men so utterly regardless of truth."

To sum up all, Mr. Thorburn, reporting for the present work, describes them as "a low, vicious race, very litigious, utterly regardless "of truth, ready to take any advantage, however mean, over their "enemy, without any manly feelings about them, always harping on "the word 'honour,'* though possessing none."

Socially, the normal state of the Bannúchís is one of feud. There is hardly a village in the valley that is not broken up into factions. Many families even are similarly distracted by intestine quarrels. The former violence of inter-tribal warfare, when village was at war with village through the length and breadth of the valley, has subsided under the firm hand of British rulers, but the spirit which prompted it is still untamed, and finds free vent in the use of the dagger and the poisoned cup. So little have they learned in this respect, that there can be but little doubt that, if British rule were removed from Bannú, not a month would pass ere they would relapse into the state in which Major Edwardes found them in 1848. With all their faults, the Bannúchís are quiet and submissive subjects, and as agriculturists are industrious, above the average of Pathans. Mr. Thorburn writes of them: "On the whole they are an inoffen-"sive people, of little political importance; and however much we "may be inclined to despise them as men, we should remember that "they are excellent revenue-payers, and that to their prolificness and "to the climate in which they live are to be ascribed most of their "bad qualities, whether mental or physical." They are also not inhospitable. In religious matters they are extremely bigoted. They are strict observers of the *Korán*, pray at all hours of the day and in any place, and blindly obey the directions of their priests. Their women, strictly and jealously guarded, are treated by their husbands as little better than slaves. They are great home-stayers, being seldom met with beyond their local limits.

* *Izzat.*

Chapter III, C.

Tribes and Castes.

Bannúchís or Bannúwals.

In stature, the Bannúchí is wizened, spare, and fleshless, having little muscular development—results which probably are attributable to the use of the unwholesome water of the Kurram for drinking purposes, and to the malarious state of the atmosphere, caused by incessant irrigation from the same source. Their women are often fair-skinned, but always sallow. In habits they are extremely dirty. Water flows past their doors, but they rarely use it to wash either their persons or their clothes. Their villages are built of mud, the houses closely packed together, and, like their inmates, very dirty. Formerly every village had a high mud wall, but to procure the demolition of these was among the first achievements of British rule. The villages and hamlets are very numerous; there are upwards of 583 on an area of 102 square miles, and, were the order prohibiting the erection of new villages removed, this number would probably be quickly doubled. In 1867 the District Officer did for a short time remove the restriction, and at once, in a few months, 229 new hamlets sprung up. Most of these, however, were subsequently demolished by order of the Commissioner of the Division.

Their clothes are of strong homespun cotton, none but the headmen, or *malliks*, indulging in cloth of finer texture. Woollen clothing is eschewed in the coldest weather by all classes, and this, not, it is believed, from poverty or any prejudice of caste or religion, but simply in obedience to immemorial custom. The *chapli* or sandal is worn by the men, but the women use the ordinary slipper. Many of the head-men, or *malliks*, now wear slippers instead of sandals.

Wazíris

Most of the Wazíris settled in this district occupy grants of land in and upon the borders of the *thal*, which intervenes between the hills and the fertile centre of the Bannú valley. Before the establishment of British rule, the tribe was entirely nomadic in its habits, depending chiefly for support upon its flocks and herds. They had indeed begun in an intermittent way to encroach upon the Bannúchí lands, but none of them, prior to the annexation, had permanently settled below the hills. It has always, however, from the very first been the policy of the English Government to allow them unchecked intercourse with the plains, and by grants of land to induce them to settle within the border. By such means, large numbers of the tribe have been weaned from a life of plunder, and are beginning to learn some of the lessons of civilization It has been found that the interposition of colonies of Wazíris between the more settled portion of the plains and the hills has, more than any other measure, tended to secure the peace of the frontier. Experience has shown, too, that these rough mountaineers are capable of being tamed and converted into peaceful agriculturists

The settlers in the plains have, on the one hand, lost none of the characteristic virtues of their tribe. In person they are tall and robust, they are united among themselves, possessed of many manly virtues, having a true regard for honour, and are comparatively truthful—a complete contrast in all these particulars to their Bannúchí neighbours; on the other hand, they are fair cultivators, industrious and thrifty and regular tax-payers Most of them migrate to their own hills for the hot weather, returning in October and November in time for the sowings for the spring harvest. There are besides the

cultivators, large numbers of the tribe who find active and lucrative employment within the border as carriers of salt and fuel. The houses, even in their permanent villages, are constructed of nothing more solid than grass and reeds, and large numbers of them live in small gipsy-like tents (*kijdis*), consisting simply of a camel-hair blanket stretched over two sticks.

Wazíri clans.

Being such a troublesome and important element in the population of the district, it will be well to give some particulars regarding each of their clans or *khels* This can best be done in the form of a statement such as is given below, which is taken from the Settlement Census of 1873 at which only *resident* population was enumerated. The first six *khels* belong to the Ahmadzai branch of the Darweshkhel Wazírs, the last two to the Utmánzai branch. The order in which the different clans are entered follows that of their settlements along the border from near Latammar in the north to the skirt of the Gabar mountain to the south:—

Number.	Name of Village	Area in square miles		Number of hamlets.	Number of houses.	Detail of Population.					
		Total	Cultivated.			Wazíri Pathán	Khataks.	Hindkai, Awán and Jats	Hindús.	Miscellaneous	Total
1	Hátikhel ...	81	41	50	980	2,578	1,235	147	60	150	4,170
2	Sirkikhel ...	6	4	6	99	394	71				465
3	Spirkai ...	39	13	2	319	2,173	312	16	9	93	2,603
4	Bizankhel ...	15	2	9	275	852	...	...	...	80	932
5	Umarzai ...	25	2	1	98	365	48	...	...	38	451
6	Muhammadkhel ...	7	4	3	211	512	...	...	...	141	653
7	Bakkakhel ...	37	14	30	581	4,201	...	...	..	142	4,343
8	Jánikhel ...	66	11	4	245	2,448	...	..	15	150	2,613
	Total ...	276	91	105	2,808	13 523	1,666	163	84	794	16,230

Compared with the figures of the 1868 Census, the increase in the numbers of the Wazíris is considerable. There can be no doubt that in the last few years the number of Wazírs who have settled in the plain for the spring crop at least has largely increased.

Hátikhel.

This clan is divided into two main branches, Kaimal and Edal. The former has three chief sections, *viz.*, Ali or Khaídar Khán, Musa and Purba, and the latter four, *viz.*, Bai, Bakkar, Isa and Kaimal. The Kaimalkhels outnumber the Edalkhels by about four to one. With the exception of the Patolkhels, who are a branch of the Alikhels, and mostly live in the hills, the whole clan is now settled in the plain, and is rapidly assimilating to the Marwats. In the Settlement enumeration, only from 150 to 250 souls, then in the hills, were not counted. Of the different hamlets Chauki Azim is the largest. Hamlets and separate homesteads are very numerous, because each group of families is settled at pleasure on its own land About 200 of the houses are mud-built and flat-roofed. All the rest are still temporary thatch structures as are seen in the sandy parts of Marwat. The special hill home of the Hátikhels is immediately behind their plain possessions, and is surrounded by Umarzais, Kábulkhels and

Chapter III, C. Tribes and Castes.

Khataks.—The Hátikhels have always been well behaved, and are now the most loyal, orderly and wealthy Wazíri clan settled within British territory in the district. Not more than one-fifth of the clan now retires to the hills in the hot weather. Though they own little or no land in the Shawál direction, those who choose withdraw for the summer to that locality.

Sirkikhel. This is a poor little clan, and is either a branch of or nearly related to the Hátikhels. From first to last it has been unfortunate. For some years after annexation it was not amenable to rule, in consequence of which some of its *Thal* area was given to, and otherwise absorbed by, its two powerful neighbours., the Hátikhels and Spirkais. Then it has never had any strong sensible chief or chiefs to push its interests. It has three main sections, Tobla, Bobla and Shuni, all of which hold land in the *Thal*. Nearly half of its numbers were in the hills at the Settlement enumeration, and so omitted.

Isperkai. The main divisions are Muhammadkhel, Sudankhel, and Sadakhel, but the first has long ranked as a distinct clan, and the collective name now applies to the two latter. Of them the Sudankhel division has four main sections of pretty equal strength, *viz.*, Bághbán, Bokal, Kundi and Bharrat. The Sadakhel division is small in numbers, and has no section worth naming. Besides the above there are about thirty families of a people called Dhir affiliated in the clan, who seem originally to have been *hamsáyahs* or dependants derived from some other stock. The Spirkai still largely go to their ancestral hills about Shawál for the summer. About 250 of them neither own nor cultivate land in the plain. The well known Sohán Khán was the chief of this clan at annexation. He belonged to the Bághbán section. His son Máni and grandson Jalandar Sháh are the present headmen. The clan is strong, well off, and does not give much trouble. It is the rival of the Hátikhels, of whose prosperity and independence its leading men are jealous. Some twenty-five families of Badinkhel, who are either a distinct Ahmadzai clan, or are closely related to the Bizankhels, hold land with the Spirkais.

Bizankhel. This is on the whole a well conducted clan. Its main divisions are Doulat, Iso and Umar Khán. The fourth called Moghalkhel is still mainly resident in the hills. The other three have long been settled in the plain. In all some 170 souls belonging to the clan find no place in the Settlement Census. The Páyindahkhels require mention here. They are a cognate clan, but not apparently descended from Bizan, the common ancestor of the sections named above. These Páyindahkhels maintain themselves more by carrying salt and trading than by agriculture. They hold some land within Spirkai limits.

Umarzai. Their main divisions are Manzar, Tappai, Boza, all holding lands in our territory, and lastly Sayad, which last is only now beginning to settle down in the plain in any numbers. The clan owns part of the hilly country between the Kurram and their own plain possessions. They still go largely to the hills in the hot weather. Many of their members hold land in the Suráni and other Bannúchí *tappas* north of the Kurram, and cultivate such land directly or through

Bannúchí tenants. The Umarzais are great wood-carriers, and supply the cantonments with half the wood fuel there consumed, bringing it in by the Gumatti Pass. Collectively the clan is rude, thriftless and kept little in hand by its grey-beards, but amongst its members are a sprinkling of shrewd acquisitive men. During the 1870-71 border disturbances the Umarzais sympathised with their kinsmen, the rebellious Muhammadkhels, and some of their young men fought on the rebel side. The whole clan probably numbers twice as many as the portion counted in the Settlement Census. For some years after annexation the Umarzais gave much trouble, and were treated as outlaws until in 1852-53 Major Nicholson punished them, and after a time re-admitted them into our territory.

Umarzai.

As before said this clan is lineally a branch of the Spirkai, but has long ranked as a separate clan. It is divided into four *tarafs*, *viz.*, Muhammadkhel Khas, Sudankhel, Shudakai, and what may be called miscellaneous. The first is the most numerous, and has no fewer than five recognized sections, of which Ro, Kuda and Kauzi are the most important. The Shudakai *taraf* is an affiliated *kkel* from the remnant of some old hill tribe, which cannot trace descent from Spirki. In the Settlement Census not more than fifty souls escaped enumeration through absence in the hills. The clan has several strong men in it of a turbulent disposition. In 1870-71 it rebelled, and gave much trouble before it was re-admitted into our territory. On the whole the Muhammadkhels are the least lightly assessed of all our Wazíri clans; but they are rightly so, as, owing to most of their lands being irrigated, a crop of some sort is always assured to them. Their poorer members eke out a subsistence by selling fire-wood and mats in the town and cantonments.

Muhammadkhel.

The main divisions are Takhti, Narmi and Sardi. The first are both the most numerous and wealthy. Though very independent in manner, the clan is generally well conducted, and has shrewd, able representatives to support its interests. It is pretty comfortably off. Its hamlets and homesteads are strong and well built. It is the most numerous Wazíri clan settled within our border. All its members come down to the plain for the cold weather. Few families escaped enumeration in the Settlement Census. The Masauds are annually encroaching more and more on the hill territory remaining to the Bakkakhels, and thus compelling them to become plain-dwellers.

Bakkakhels.

The case of the Jánikhels closely resembles that of the Bakkakhels, the Masauds gradually supplanting them in the hills, and so, *nolens volens*, the clan is becoming more and more permanent settlers in our territory. It has three chief branches, Edia, the most numerous, Tor and Malikshâhi. The latter are comparatively few and poor. The clan has never given much trouble, though at times if thwarted it threatens to withdraw to the hills. Such a threat has hitherto been for this and for most other clans a *brutum fulmen*, and now that cultivation has so enormously increased, and that the Masauds are year by year absorbing more and more of the hill lands of their Darweshkhel kinsmen, it is unlikely that any clan will ever be so foolish as to seriously go off to the hills in a body.

Jánikhels.

Chapter III, C.

Tribes and Castes.

Both Jánikhels, and Bakkakhels bring quantities of fire-wood into Edwardesábád in the cold weather.

The Bitannis of Marwat

The Bitannis are a rude people just emerging from barbarism. But those who have taken to civilized ways show themselves to be keen-witted, and perhaps more energetic and desirous of making money than their Marwat neighbours. A portion of the tribe was located in British territory in 1866. Prior to that time they had been great raiders and cattle-lifters, and had acted as guides to Wazíri marauders, who could only gain access to the southern portion of the district through the Bitanni passes; but of late years they have been very orderly. They do not take service yet under Government. They occupy the lower hills just beyond the border of Marwat from the southern slopes of the Gabar mountain to the Gumal valley. Since the transfer of Mulazai to Dera Ismail Khán in 1875 the Bain Pass terminates the connection of this district with them. We have now mostly to do with Danna and Wurgára Bitannis. The latter are often termed a *fakír kaum*, and are the descendants of the clan which held the Bitanni hills before the conquering influx of the Danna Bitannis. The Dannas are divided into two clans, Boba and Bobak. Their united number inside and immediately beyond the Bannú border is small, probably under 1,700 souls. The Wurgáras may number 150 souls. About seven-eighths of their whole numbers visit the plains in the cold weather.

Marwats

Like other Patháns the Marwats are divided into numerous *khels*, the most important of which are Musakhel with sections Takhtikhel, Jánuzai and Pasanni; Achukhel, with sections Begúkhel, Isakhel, Ahmadkhel, &c; Khúdakhel, with sections Sikandarkhel, Mammúkhel, &c; Bahrám, with sections Umarkhankhel and Totezai; the latter with sub-sections Tajázai, Dilkhozaí, Land and Ghaznikhel; and lastly Tappi. To the above may be added the Abbakhel Sayads, who are affiliated to the Dreplára *tappa*, also the Michankhels and other Sarhang Niázais scattered throught Marwat. Though all such are now to all intents and purposes Marwáts, they have been shown under their proper ancestral headings in the Settlement report. The tribe thus made up occupies the whole of the Marwat *tahsíl* which is territorially divided into three great *tappas*, *viz.*, Dreplára, Musakhel-*cum*-Tappi, and Bahrám. The latter is subdivided into two minor *tappas*, *viz.*, Umarkhánkhel and Totazai. For administrative purposes a knowledge of the position and limits of each *tappa* is not necessary. Taken as a whole the Marwats are as fine and law-abiding a race as any to be found on our border. They are a simple, slow-witted people, and contrast, in all that is manly, most favourably with the Bannúchís. They are strongly attached to their homes, and very averse to travel or to service out of their own country. As the climatic influence due to canal irrigation and marshes has effected the Bannúchís to their detriment, so here, a sandy soil and dry air has had an opposite result on the Marwats, for hard fare and poverty notwithstanding, they are healthy, happy and light-hearted. They are Patháns of very pure descent, and as such are naturally proud and fiery. Their passions when once aroused are not easily soothed, but feuds among them are said to be now of

Marwats.

rare occurrence. They are tall and muscular, and have almost ruddy complexions, and, specially the women, are fair and handsome. In manners they are frank and open, simple and yet manly. For natives, they are remarkably truthful. Their women enjoy great social freedom ; they seldom conceal their faces, and converse readily with strangers, even with Europeans. Upon them, however, falls the labour of water-carrying, which is by no means light. Accompanied generally by a man as an escort, they go in troops of ten or twenty to fetch water from the Gambíla, often a distance of ten or twelve miles. The Marwats were, at annexation, nomad graziers, wandering about with their herds and camels, and living chiefly in temporary huts of branches of trees, with a wall of thorns and a roof of straw. Even now that they have very largely settled down in permanent villages, the houses are constructed of reeds, twigs, and the branches of trees, the whole village being encircled by a hedge of thorns. This fact they assign, and probably with truth, to the scarcity of water rendering the construction of mud huts impossible. In dress, the only noticeable peculiarity is among the poorest classes, whose sole garment consists of a single large woollen blanket, half of which is worn round the legs like a petticoat, while the other half is thrown over the shoulders, a hole being slit in the blanket for the head to pass through. Chocolate-coloured turbans are also largely affected by the Marwat peasantry.

Clans affiliated to the Marwats.

The following clans are also commonly known as Marwats and live in the Marwat tract; and though not Marwat by origin, have by association and inter-marriage become so assimilated as to be practically identical with them.

Mulakhels descended from Hazrat Bilúl, a Habshi saint. They have houses in every village in Marwat, and also two villages of their own.

Michankhels who are Sarhang Niázis descended from a saint called Michan. His descendants are considered holy and to possess charms against snake bites. Háji Murid, a descendant of Michan, is a saint of great repute, and his tomb is on the bank of the Kurram near Lakki. Michan himself is buried at Wano in the Wazíri hills.

Mirzakhels of Wáli who are really Khataks and Utmánkhels.

Niázais

The Niázais consist of many sections which are settled about the Indus, both *kacha* and uplands, in the Isakhel and Miánwálí *tahsíls*. In the former *tahsíl*, are the Isakhel, Mushání, Sultánkhel, Sarhang, and other sub-sections; in the latter the main divisions are Adris, comprising Wattakhels, Ballukhels, Yárúkhels, &c., and Tájakhels, Musakhels, Páikhels, Burikhels, &c. As a tribe the Niázais are indifferent cultivators, and have still a good deal of Pathán-like pride of race about them. They make good soldiers, and are not averse to taking service. Those on the Miánwálí side of the river are better husbandmen, and altogether a more orderly people than their Isakhel kinsmen. Of all sections of the Niázais, the Isakhels and Tájakhels are the two who retain most of the qualities of a fighting race accustomed to rule over others weaker than themselves.

Chapter III, B.

Tribes and Castes.

Khataks.

The Khataks are mostly confined to the Isakhel *tahsíl*. There are besides a good number settled amongst the Ahmadzai Wazírs, and a sprinkling between Márí and Niki in Miánwálí, and elsewhere throughout the district. Except in Isakhel they are mostly tenants only. Those in Isakhel are divided into two classes, *viz.*, the Bangikhels, who number 6,816, and inhabit the hilly country of that name, and several villages in the plain immediately south of Kálabágh; and the Gudikhels, who are settled in villages all along the skirt of the Maidání Range. There are also some Kábulkhels. The Khataks are a hardy laborious tribe, and make excellent cultivators. They take service in the army freely. Individually they are poor. They have not a single wealthy man, not even a chair-sitter amongst them. In disposition they are simple, faithful and orderly. Physically they are strongly built, but as a rule shorter in stature than any other of the Pathán peoples in the district, the Bannúchís perhaps alone excepted. The Bangikhel Khataks, who occupy the tract known by their name in the north of the Isakhel *tahsíl*, are esteemed the swiftest footmen and best mountaineers in British territory.

Sayads.

Of the 12,614 Sayads in the district, Bannu proper contains over one-half and Marwat about one-quarter. Those in Bannu proper are found in every village, but those in Marwat are mostly confined to two, *viz.*, Abbakhel and Gorakka. As a rule the Sayads are land-owners not tenants, and bad, lazy land-owners they make too. In learning, general intelligence, and even in speech and appearance they are hardly distinguishable from the Patháns or Jats amongst whom they live. Here and there certainly honourable exceptions are to be found. The way the lands now held by them were originally acquired was in most cases by gift. Though many of them still exercise considerable influence, their hold as a class on the people at large is much weaker than it was thirty years ago. The struggle for existence caused by the increase of population since annexation has knocked much of the awful reverence the Pathán *zamíndár* used to feel towards holy men in general out of him. He now views most matters from rather a hard worldly than a superstitious stand-point. Many a family or community would now cancel the ancestral deed of gift under which some Sayad's brood enjoys a fat inheritance. But for the criminal consequences which would ensue from turning them out neck and crop, the spiritual consequences would be risked willingly enough.

Musalmán Jats.

The term Jat is commonly used in Bannú to apply to all Musalmán cultivators who are not Patháns, Biloches, Sayads, or Koreshís, and often includes Awáns and Rájpúts, so that the figures cannot be taken separately. More than 9,000 persons entered themselves as "Jat, Awán" in the Census of 1881, and are included under the head of Jats. There are in round numbers 4,000 Musalmán Jats in Bannú proper, 7,000 in Marwat, and 43,000 in Isakhel and Miánwálí. Those in the two frontier *tahsíls* have assimilated in speech and appearance to the Patháns amongst whom they live. The Marwat Jats are fine fellows; those in Bannú are much as the Bannúchís are, and with the Awáns they make up the mass of the *hamsáyah* "Hindkais" of the *tahsíl*. Those in Isakhel and

Musalmán Jats.

Miánwálí resident in parts in which the Niázai element is strong have always been rather kept down by that dominant tribe. The Jats on the whole are an energetic thrifty race. They are split up into numerous sections or *gots*. They are darker coloured, and not so tall or well made as the Niazais, but still they are, when properly nurtured, strong men. Those in the *Kacha*, being more subject to autumnal fever, and leading almost amphibious lives, have a weaker physique than their upland brethren. There is little marked individuality of appearance whereby to distinguish between the different *gots*. Throughout the *Kacha* and in the neighbouring parts where the Niázais are predominant, the terms "Jat" and *hálí* (ploughman) are used indiscriminately. The Bannúchís and Wazírís speak of all Jats and Awáns loosely as "Hindkais." In many cases it is impossible to say whether a certain *got* should be classed as Awán or Jat. None of the different Jat *gots* claim descent from one common ancestor; indeed few of them seem to know or care much about their past tribal histories, and many of them speak of themselves simply as *log* (people).

Of the Jats in Bannu proper, whether strictly or only popularly so called, the greater part are said to have migrated from the east of the Indus, chiefly from Miánwálí and from Pindigheb in Ráwalpindi, early in the present century, having been driven from their homes in those parts by famine. They are most numerous in the neighbourhood of Ghoriwál and Shamshikhel. The majority of them are tenants cultivating for Bannúchí landholders. There are a few in every village. They have now identified themselves in all respects with the Bannúchís, and are keen partizans of the chief (*malik*) under whose protection they may be living. The same remarks hold good with regard to the Marwat *tahsíl*. It is only, however, in the more fertile parts of this *tahsíl* that Jats are found. In Isakhel it is stated that several clans of Jats settled in the country together with the Niázais, who gave them the lands they now occupy. In Miánwálí, Jats are found scattered throughout the country, but especially in the *kachi*.

Awáns.

There were at the Settlement Census of 1873, in round numbers 13,000 Awáns in the cis-Indus portion of the district, all of whom were residents of the Miánwálí *tahsíl*, about 2,500 west of the Salt Range, and the remaining 10,500 east of it in the Pakhar *iláka*. In the three trans-Indus *tahsíls*, Mr. Thorburn found it impossible to separate Awáns from Jats, and thought it best therefore to class all Awáns resident trans-Indus as Musalmán Jats. He estimated the number so classed at from 3,000 to 4,000. It has just been shown that the same confusion affects the figures of the Census of 1881. There is only one Awán village east of the Indus, that of Jaláp̃ur in Isakhel.

Hindús.

The Hindús are pretty equally scattered throughout all parts of the district except the Wazíri tracts and Bhangikhel, in both of which there are very few. Of the 30,000 in the district, fully two-thirds are engaged in trade, the rest gaining a living as agriculturists. The majority are Aroras *(Kirárs)*, the rest being Bráhmins and Khatris. They are a cowardly, secretive, acquisitive race, very necessary and useful it may be in their places, but possessed of few manly

Chapter III, D. Village Communities and Tenures.

qualities and both despised and envied by the great Musalmán tribes of the district. Of the Aroras 11,275 returned their tribe as Uttarádhi and 10,580 as Dakhana at the Census of 1881.

SECTION D.—VILLAGE COMMUNITIES AND TENURES.

Village tenures.

Table No. XV shows the number of villages held in the various forms of tenure, as returned in quinquennial Table No. XXXIII of the Administration Report for 1878-79. But the accuracy of the figures is more than doubtful. It is in many cases simply impossible to class a village satisfactorily under any one of the ordinarily recognised tenures; the primary division of rights between the main sub-divisions of the village following one form, while the interior distribution among the several proprietors of each of these sub-divisions follow another form which itself often varies from one sub-division to another. In Bannú this is especially the case, and here indeed our villages are often mere administrative units enclosed within boundaries arbitrarily fixed by ourselves, sometimes embracing 100 to 150 square miles and many scattered hamlets which have no real connection with each other. The real unit of the district is the *tappa*, or tribal tract presided over by the chief of a clan or section of a clan. There were at annexation thirty such *tappas* in Bannú, five in Marwat and ten in Miánwálí, while Isakhel and Bhangikhel were themselves purely tribal territories.

Statement of Tenures.

Tahsíl	Zamíndari		Pattidari.	Bhyachara.	Mixed Pattidari and Bhyachara	Total
	Landlord.	Communal				
Bannu ..	9	13	6	188	11	227
Marwat ...	9	13	4	98	24	148
Isakhel ...	..	3		36	6	45
Miánwáli ...	2	3	..	34	32	71
Total ...	20	32	10	356	73	491

The amalgamation of estates and transfer of holdings from one to another.

The figures in the margin show the village tenures as classed at the Regular Settlement; while the remarks by Mr. Thorburn which are added below show how these "villages" were arrived at :—

"In the Bannú and Marwat *tahsíls* the lands of an 'estate' had been at both Summary Settlements determined by the place of residence of a proprietor, and not by an imaginary ring fence round a given area. *Thákbasts* and boundary pillars it is true existed for most villages, but hundreds of plots within them belonged to other estates. The *tappa* was in fact the old collective unit, and at annexation bore a closer analogy to the *mauza* of cis-Indus than did the communities and their scattered holdings we chose to call by that name However, in the thirty years preceding this Settlement, a great deal of land changed hands, proprietors aiming at getting rid of outlying plots, and concentrating their holdings near their homes. This was particularly the case with the Marwats. The opportunity of the Regular Settlement was taken to remedy the old misleading and anomalous conditions of the *mauzas*. In Bannú this was chiefly effected by amalgamating estates. In all 147 were fused with others. But for Marwat this method was unsuitable. There the Settlement Officer arranged matters by transferring plots freely from one estate to another, and now for both *tahsíls*

the general rule is that all lands included in a *thákbast* belong to one and the same estate. Of course, there are still many exceptions."

Proprietary tenures.

Table No. XV shows the number of proprietors or shareholders and the gross area held in property under each of the main forms of tenure, and also gives details for large estates and for Government grants and similar tenures. The figures are taken from the quinquennial table prepared for the Administration Report of 1878-79. The accuracy of the figures is, however, exceedingly doubtful; indeed, land tenures assume so many and such complex forms, in the Punjab that it is impossible to classify them successfully under a few general headings. And if this be the case generally throughout the province, it is especially so in a district where, as in Bannú, rights may in many cases be said to have assumed a definite form only within the last 30 years, while they have been accurately examined and recorded only within the last five years. The following pages will show how largely the form assumed by proprietary rights varies from part to part of the district. Indeed so much is this the case, that it has been found necessary to omit altogether the description of rights in some of the less important tracts and to refer the reader to Mr. Thorburn's report.

Land tenures in Bannú proper.

Bannúchí communities are divided into a large number of sections and sub-sections, each known by a common patronymic. The majority of the members of each are still settled in the same locality as they were generations ago, and are still inter-dependent in some material way, mostly with relation to their canal irrigation system. The traditionary accounts of the Bannúchís respecting the original division of the country amongst themselves upon ancestral shares, and the sub-sectional apportionment of land and water within the limits of each main share in proportion to the amount of canal excavation work done, are consequently in all probability true. No periodical *vesh* ever seems to have been customary amongst the Bannúchís except in the Hawed village. In some few families however an occasional exchange of plots or repartition is made. An irrigated country is unsuitable for a communal tenure. It is difficult now to trace back any sort of measure of proprietary right to the third generation in more than a few villages. Examples of such exceptional villages are those owned by the Miris, the Moghalkhels, and the men of Hawed. Family feuds, and the necessity of finding money to meet Duráni and Sikh demands, both combined to practically annihilate the regular devolution of property in families before we annexed Bannú. Under us of course all sons inherit equally, but pressure of population causes land to be so constantly changing hands, that in the recent Settlement it was rather the exception than the rule to find brothers on whom property had devolved ten or more years ago in possession of anything like equal areas of land. The whole interest of Bannúchí tenures centres in those of water, which are described at some length in Section E. below. The above remarks only to refer old estates. Those of the Nár and Landidák tracts being of recent formation, are still mostly what is technically termed *zamíndári* of the communal or landlord type, or *pattídári*.

Chapter III, D.

Village Communities and Tenures.

Wazíri tenures.

The Wazírs hold all the country lying between Bannú proper, the hills and the Khatak boundary. To the north are the Ahmadzais, to the south the Utmánzais. There was no common action between these two sections, when they were conquering or absorbing land in the plain. Once a hold was obtained on a large grazing tract, each different *khel* or sub-section acted independently, and appropriated a portion at pleasure. According to popular testimony a large portion of the Wazíri possessions is said to have been acquired by purchase. "Acquired at a nominal price by involuntary sale on the part of the "former owners," would, perhaps, be a less inaccurate statement of the case. In the course of the settlement Mr. Thorburn observed repeatedly in Marwat, Bangikhel, and with respect to the Wazírs, that land undoubtedly taken in the first instance by force was said by both parties to have have been "acquired by purchase." The fiction of sale seems in each case to have been invented at some time after the seizure of the land, in order to save the honour of the weaker side, and enable spoiler and spoiled to live together in peace. Subsequently when terms were made perhaps something nominal was paid. Once a clan squatted, and felt the necessity of a partition, each group of families obtained an allotment proportionate to its ancestral or customary share, and each such group in turn made similar partition amongst its members. No type of *vesh* tenure seems ever to have been customary amongst the Wazírs as a tribe. But in particular families a practice still obtains of repeated temporary partitions, the whole holding being re-divided at each according to ancestral or other known shares. This custom specially exists amongst the Bakkakhels and Jánikhels. Plots found to be subject to re-partition in the above way have now been entered as one undivided holding in the common possession of the co-sharers. Partition depends apparently on a common agreement. It is rather occasional than periodical. No conditions have been recorded, nor has notice of the temporary independent occupation of fractional parts of the common holding been generally taken. It was best to leave well alone, and not anticipate disputes which may not arise for many years to come. In such holdings the revenue is paid on shares. Further details of the tenures of each of the Wazíri clans will be found in the Settlement Report.

Thal-Tálá tract in Marwat,

Passing on to the Marwat *tahsíl* we first come to the sandy tract to the north of the Kurram which is known as Thal-Tálá. In shape it resembles an isosceles triangle, the base being the Kurram from Kechi-Kamar to near Tang-Darra; the apex, the Sikandarkhel hamlet of Abása, and the two sides being the watershed of the Maidání Range on the east, and the villages of Landiwáh and Michankhel on the west. The area thus enclosed is 64,670 acres, or 101 square miles. For many years before, and even after annexation, it continued debatable ground, roamed over alike by the armed shepherds of the Khataks, Wazírs and Marwats. But by 1857-58 the southern limits of the two former tribes had been fixed, and the contention for exclusive possession remained to different sections of the great Marwat tribe alone. Nominally the whole area lay within the domain of the group of sections known as Dreplára, and of those

Thal Tálá tract in Marwat.

sections the prominent claimants were the Achukhels and Sekandarkhels. With them also were some Ját families and numerous representatives of the Mandarkhel clan. From annexation downwards until about 1860 the main occupancy of the tract was pastoral. Here and there were dotted small cultivating hamlets, which were abandoned in bad years, but re-occupied in good. By 1865 the number of squatters had largely increased, and the rival clans, the Sekandarkhels and Achukhels, began to bestir themselves, in order to secure as much of the land as possible for themselves and their clans. Both sides appealed to the District Officer, and a languid sort of investigation was carried on for the next five years. In the meantime the individual squatters, throwing off all tribal allegiance, were making the most of their opportunity, by extending their holdings as rapidly as they could, in disregard and probably in ignorance of orders prohibiting the breaking up of new waste until the main dispute should be decided. At length early in 1871 the District Officer (Captain Hare) passed orders in the case dividing the whole tract west of the Mushkin *nálá* between the rival clans, and reserving all east of it as Government property. At the same time he declared all squatters to be proprietors of their cultivated lands. Considering the weakness of all exclusive claims, and the expediency of stopping further litigation and confusion, Captain Hare's judgment, though summary and arbitrary, was both equitable and expedient. Both sides appealed to the Commissioner, Colonel Munro, but it was not until July 1873 that the appeals were decided. Colonel Munro gave the whole tract up to the Mushkin *nálá* to the Sekandarkhels, declared all east of that *nálá* to be Government property, and on the part of Government apportioned one-third to the Sekandarkhels and two-thirds to the Achukhels. The rights of the squatters were left for separate adjudication in the Settlement Courts. On special appeal to the Financial Commissioner, the Commissioner's order was upheld and Government sanction obtained for that portion of the order disposing of the area which had been declared Government property. Meantime, owing to the delays in settling the tribal dispute, the position of the squatters had become very strong. Hitherto they had not been interfered with. Between 1865 and 1874, the period occupied by the tribal case, temporary huts here and there had grown into strong permanent hamlets surrounded by cultivated fields.

Settlement determination of rights in the Thal Tála tract.

As soon as the great case between the Achukhels and Sekandarkhels was decided, a series of suits for the ejectment of squatters were launched in the Settlement Court. The Sekandarkhels too quarrelled amongst themselves as to the principle on which they should divide their acquisition *inter se*, as well as about a general re-partition of all tribal lands. The judgment is given in Appendix A to this volume, which treats of *vesh*. In most cases it made the squatters, irrespective of clan, full proprietors of a portion of their holdings, giving each hamlet a small but compact area. The more recent squatters were made tenants under section 8 of the Punjab Tenancy Act, or declared to be tenants-at-will only. The rest of the land west of the Mushkin *nálá* was parcelled out amongst the Sekandarkhels *per capita* on the basis

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Settlement determination of rights in the Thal Tálá tract.

of their 1857 *vesh* enumeration. In carrying out the orders of Government respecting the division of the tract east of the Mushkin, over 41 square miles, it was decided to make a small prior *kannah* or service allotment to the three tribal chiefs, whose personal exertions throughout the different disputes had been so beneficial to their respective clans. Accordingly two of them, Khán Mír Khán and Hakím Khán, received somewhat over 500 acres each, and the third, Arsala Khán, 100 acres, and the rest of the land was divided amongst their clansmen. Below is a statement showing the result of Settlement action on tenures within the whole Thal Tálá tract:—

Name of Holders.	Number of holders.	Status.	Area in acres	Remarks.
Sekandarkhel clan west of the Mushkin ...	580	Proprietor ...	22,019	Partition has been effected by *khels* but not beyond.
Do do east of the do. ...	.....	Do.	7,327	In common still.
Achukhel clan east of the Mushkin	2,222	Do.	16,768	Do. do
Kannah grants to the three chiefs	3	Do.	1,220	
Squatters belonging to one or other of the proprietary clans	100	Do.	2,593	Most are Achukhels.
Squatters of the Mandarkhel clan .. .	672	Do	2,171	
Miscellaneous Ját and other squatters	53	Do.	1,160	
Occupancy tenants of all sorts	294	Occupancy tenants	2,982	Two-thirds hold under Section 5 and the rest under Section 8 of the Punjab Tenancy Act.
Abdul Rahim Khán's grant ...	1	Granted conditionally by Government in 1871-72.	166	
Játs of Kechi Kamar ...	152	Inferior proprietors under Sekandarkhels.	4,073	They pay *málikana* at the rate of Rs 25 per cent. on the revenue.
Portion of hills attached to different hamlets ...	.....	.....	3,291	
Total	4,077	.....	64,670	

Tenures in the rest of Marwat.

The remainder of the *tahsíl* may be divided into the Shamoni Khatak and Kannah Totazaiyan estates, the four Michankhel villages, the sandy *thal* north of the Kurram which belongs to the Totazai and Musakhel Marwats, the Bitanni Settlement of Harámatála and three other Bitanni Settlements. The tenures in these several tracts vary considerably, and are described in detail in Mr. Thorburn's Settlement Report, to which reference should be made.

The *vesh* or *khula-vesh* tenure in Marwat.

Vesh or *khula-vesh* (mouth partition) is a form of that primitive collective tenure of land which seems to have almost universally arisen when nomad communities first become sedentary. In time

The *vesh* or *khula-vesh* tenure in Marwat.

the collective form of "ever shifting severalty" gives place to one or other of the many existing tenures of fixed individual severalty. It has done so in most civilized countries, except in many parts of Russia and in some parts of India. In Marwat the system still survives, and shows signs of prolonged vitality in thirteen villages. In them, all or most of the territorial blocks (*wands*) into which each village is parcelled, are held as communal property, which is periodically divided *per capita*, the position of each share or mouth (*khula*) being decided by lot. After the expiry of the term of a *vesh* a majority may, within any reasonable time, demand a new partition, in which case a redistribution of the land is made. During the Regular Settlement the proprietary body of one large village (Abbakhel) commenced a *khula-vesh* of themselves after measurements had been completed. And as it appeared that a strong majority were anxious for the partition, the Settlement Officer allowed the village to proceed, and had to prepare his maps *de novo*. The villages of Matora, Landiwah, and Mulazai also agreed to have new *veshes* early in the Settlement, and hastened them in order to get them over by measurements. The village of Zangikhel also carried out a *vesh* during Settlement, the claim of the party, a strong minority, who opposed it, having been first heard and dismissed. Litigation during the Settlement, precedents, and verified statement of custom establish that when the term of a *vesh* has expired, whenever a considerable majority demand a new one it must be conceded; also that in *vesh* villages land cannot be sold, and that when mortgaged, the mortgagee is at the next *vesh* entitled to receive fresh shares to the number of those he holds, or, if that be impossible, he should equitably be repaid his mortgage money. Conversely it has been established that on expiry of the term, a minority cannot enforce a new *vesh*, and that before the custom can be declared extinct from desuetude, not less than the number of years fixed as the term, dating from the expiry of that period, must elapse without a *vesh*. In future when a considerable majority demand a new partition, and the demand is in conformity with the village custom, it does not appear how the claim is to be refused, The Supplement to the *Punjab Government Gazette* dated 27th November 1873, contains some details on this subject, also pages 124 to 134 of Mr. Thorburn's *Bannú; or, Our Afghán Frontier.** In some villages in Marwat, in which the practice of having general communal *veshes* has died out, a closely analogous custom still exists in individual families under the name of *badlun* or "exchange." It is simply that of periodically exchanging certain ancestral lands. The term ranges from three to twelve years and is often indefinite. On the next page is a list of the villages in which it may be expected that communal *veshes* will yet be made, or claims to make them be preferred.

Isakhel upland tenures.

Isakhel, west of the right high bank of the Indus, may be divided into three tracts which are separately discussed below, in most of which the measure of individual right is now possession, although it

* This Supplement is difficult to obtain, and the subject possesses the greatest sociological as well as administrative interest; the whole Supplement is therefore given as Appendix A to this volume.

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The *vesh* or *khula-vesh* tenure in Marwat.

Village.	Year of		Remarks.
	Last *vesh*	Expiry of term of existing *vesh*.	
Landiwah	1873	1884	Will probably *vesh* Term is twelve years.
Mulazai	1873	1902	Term is thirty years. The *vesh* is a *vesh-badlun* of a very curious sort.
Zangikhel	1874	When Settlement expires.	
Matora	1872	1883	
Mandarkhel	1870	1881	
Dabak Mandarkhel ...	Different	years	Has three *tarafs* each with a different custom.
Six Sekandarkhel villages ...	1856	1876	Depends on a strong majority wishing it, which is very unlikely indeed
Tálá Sekandarkhel ...	1876	1888	Ditto ditto ditto.

Isakhel upland tenures.

originally was ancestral or customary shares. Fines and other exactions, and the greed of the strong before annexation, and alienation and short-sighted action since, have wrought the change.

Bangikhel tenures.

The Khataks are said to be descended from one common ancestor named Bolák, and the Bangikhel branch is believed to have been in the possession of their present hilly home for over four centuries. Within the last four or five generations they have by purchase and other means acquired a good deal of culturable land from their Saghri kinsmen. They seem first to have divided their whole territory into blocks, allotting one or more to each of their sections. Within each block families squatted at pleasure until all the arable portion of the country was appropriated. After that property devolved in the ordinary way. But as the Bangikhels grew in numbers, and had no objection to foreign service, many of their young men mortgaged or sold their patrimony and went elsewhere. The clan is now very numerous, and most of the available ground is under tillage, hence alienations of land are frequent. As yet Hindús have little or no interest in the soil, but it is unlikely that this happy state of things will long continue. Cultivated plots, together with the surrounding waste, the drainage of which they receive, are held in severalty by the peasant proprietors, each of whom lives in a substantially built homestead on his own ground. But the greater part of Bangikhel consists of stony hills suitable only as a pasturage for sheep, goats, kine and horses. All that part is still held in blocks and undivided.

Mohár tenures.

From Kálabágh southwards to Mítha Khatak the Bangikhel and Gudikhel Khataks hold nine compact villages in that portion of the plain which skirts the Khatak Niázai range. Each village was settled independently. Of the nine, Mallakhel is the oldest, dating from before the Niázai influx into the country. Though all agree that the lands near the village sites were first divided on ancestral shares, such shares are now untraceable. The Niázais assert that the Khatak colonists came down and settled with their permission and acted as their humble allies, but it is hardly possible that such was the case. During the last two or three generations the Khataks have been largely displaced by the "Khawánín" and others in Kotki and Mítha Khatak.

The Trag, Kánju, Kalú and Bhut Jats are all said to have been first settled about Tánk, and to have come with the Niázais *viâ*

Marwat into Isakhel. On the partition of the country they were given land and settled down as separate communities. Both they and the Niázais divided their estates amongst themselves by lot on ancestral shares. Although the usual causes, and especially the power of Ahmad Khán and his successors, have reduced many of the Jats to the position of occupancy tenants or inferior proprietors, this division on shares is still easily traceable in their villages. It is also so in Kamar Musháni. Sultánkhel, a large village north-west of Trag, seems to have been finally settled only four generations ago by squatting. To the south amongst the powerful Isakhel Niázais, *tals*, *darras* and *lichhes* are still known, and to some extent followed. The first word may be translated as the allotment of a clan, the second as that of a group of families in the clan, and the third as a single share in such an allotment. But amongst the Isakhels, as with the Jats, the strength and ambition of Ahmad Khán and his successors, now represented by the "Khawánín," have done much to obliterate ancestral right, and shares are not acted on except where a *tal* is still held undivided, or in cases where the clan receives a fixed rent from the cultivators of the soil, *e.g.*, Kundal and Atak Paniála. Of the ten high bank villages in the south of the *tahsíl* of which the Isakhel clan once were proprietors, the "Khawánín" and Sher Khán together now own the greater part of five. They or some of their members also own most of a large portion of four other upland and three other *kacha* villages. These latter three were however acquired since annexation. The "Khawánín" have divided almost all their paternal estate amongst themselves since 1856, and hold it on eight shares. But as the partition was effected by lot, the respective areas of the shares differ largely.

Niázai and Jat villages.

The low-lying tract subject to Indus inundation, known as the *kacha*, covers an area of 439 square miles, pays a fluctuating revenue of from Rs. 65,000 to Rs. 1,20,000 and supports about 60,000 souls. Proprietary right in this *kacha* was at annexation, like the soil itself, in a very fluid state, and the tenures now at length determined and recorded owe their present forms, as much to the individual views of different officials as to a rapid but natural evolution from earlier types. For many years subsequent to the allocation in their present homes of the communities now established on either bank of the Indus, the arable lands of the *kacha* were a sparsely inhabited jungle, the home of the tiger, the swamp deer (*goin*), the boar and the hog deer. Here and there groups of Jat families, Hirayahs, Mahens, Bhambs, Chhinahs, Jakhors, Anotras, Trers, and many other *gots* led a pastoral life, shifting their quarters from time to time, whenever compelled to do so by the ever-shifting river. But immediately beneath the Pathán, Sayad and Jat* townships fixed on both high banks of the river, there were strips and patches of cleared and cultivated land held in severalty on ancestral shares. In the jungle beyond lived the pastoral Jats just mentioned, each group

The *kacha* up to annexation.

* Of the *gots* now holding land in the *kacha*, Bhambs, Hirayahs, Mahens, Chhinahs, Chamalo, Kalukhel, Narus, Kundis, Talokars, Kits, Trers, Jakhors, Kallus, Kalyars, Anotras also some Awáns and Sayads seem to have been established in and about the *kacha* before the Niázai Pathán spread from the west into the country. Some came subsequently *e.g.*, Lands and Pourahs and Utras.

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confined to one particular locality within ill defined limits. Those Jats were the ancient possessors of the *kacha*, and seem long to have been left undisturbed by their later settled Pathán neighbours. Though practically might was right for each community *quoad* the outside world, still men were few and land was abundant, so there was no occasion for the Patháns to hunt up and expropriate the amphibious Jat graziers. By Sikh times, however, numbers had largely increased. The villages crowning either bank at irregular intervals from Kálabágh to Piplán were strong. A common *modus vivendi* was necessary. So by degrees it came to be accepted that all the *kacha* fronting each village was up to some joint boundary, generally the deep cold-weather channel wherever it happened to be, its communal property. Of the dominant communities the Mushnis and Isakhels along the west bank, and the Tajakhels, and after them the Ballukhels and Wattakhels along the east bank held the largest domains. But on this latter side Pathán supremacy never extended south of a line drawn east and west about Kundi. There the two races met, commingled, and in conjunction formed village communities on equal terms. This Kundi was for many years the southmost limit of Sikh dominion, beyond which lay the territory of the Nawáb of Mankera. On his fall, about 1822, the southern portion of what now is Miánwálí became part of a separate administration and remained so until annexation. It was latterly included in Diwán Sáwan Mal's Suba of Mooltan, and was administered by him, with one break of nine months, from 1831 until his murder shortly before the first Sikh war. Though the Sikhs treated the whole *kacha* as crown land, the Pathán communities of the neighbourhood, and specially the Isakhels and Tajakhels never acquiesced in this view. Thus during Sikh rule squatters had two masters to propitiate. Many of the pastoral Jats had already settled down into a semi-agricultural life, paying, when coerced, a loose allegiance to the nearest Pathán village. Sayads too had squatted by invitation here and there, more particularly on debatable land, their sanctity securing them from attack by rival claimants. With the advent of Sikh dominion all cultivators became, so to say, Crown tenants, and men of all classes were encouraged to break up jungle. A fee to the *kárdárs* obtained a *sanad* or lease, and such a title-deed was valid against all tribal rights. But despite of such *sanads* the neighbouring Pathán clans exacted when they could some dues. Thus the Isakhels took *loshatobra* or "plate and grain bag," *i.e.* corn for themselves and their horses, and the Tajakhels *khuti* which was a small share of the grain of each harvest. Not unfrequently some Pathán, more enterprising than his fellows, either with or without a *sanad*, led a colony from his high bank township, and squatted on unoccupied land within the elastic limits of his tribal domain. Once a clearing was made, and a few shanties run up, miscellaneous persons would be sure to join in the undertaking. But at the best such colonies had a precarious existence. A successful one always provoked jealousies, and jealousies sooner or later provoked an attack, in which Sikh soldiery, acting under the orders or with the connivance of the fickle Sikh officials—often figured as principals or participators. The Sikh *jágírdárs* and *kárdárs* or their under-

The *kacha* up to annexation.

lings had small respect for each other's districts, and in order to compel the return of absconded cultivators or criminals or on some other pretext, would proach freely on each other's preserves, harrying cattle, burning huts and carrying off grain when they could. Though most existing estates in the *kacha* were founded during the Sikh *régime*, yet so unstable was the tenure of possession, so fickle and changeful the character of each *kárdár's* administration, that the term *sikha shahi* is used to this day to describe official levity of temperament There was one honourable exception. Within the limits of Diwán Sáwan Mal's government, in which were the Miánwálí villages south of Kundi, life and property were fairly secure. In those villages there was a clear distinction between proprietor and non-proprietor. When new land was required for cultivation by a person of the latter class, he either purchased it by paying a small fee called *juri*, or he held it as a sort of occupancy tenant, and paid a small fixed grain rent, *khuti* or *sol-satárhwín*. The latter was sometimes taken, not as rent, but as a rate for village expenses, a cess analogous to the *malba* item of to-day. With the exception of this one favoured tract, it may be said that at annexation individual proprietary rights did not exist in the *kacha*, and that whatever rights the actual cultivators may have had, they all possessed in an equal degree. Each Settlement was effected on a joint-stock principle, and the founder or manager had at most a claim to some little special fee. The contrast between then and now is a favourite theme with *kacha* grey-beards. There are still scores of them, vigorous old men now who remember in the days of their youth how long stretches of the *kacha* were one dense jungle tract of trees, reeds and tiger grass; how they and their countrymen would at times, having sworn a truce to all jealousies, assemble in hundreds and drive the country for days and days, snaring, spearing, and baiting pig and deer, and now and again shooting a tiger. Madad Khán, Tajakhel, whose village paid Rs 7,086 revenue in 1873-74, tells how his father Ahmad Khán led a colony from Mochh, the high bank parent settlement of his clan, and clearing land made a home for himself and his friends in the midst of the jungle, until one night the Sikhs swept down, killed his father, and burnt the whole hamlet; how after a year or two he propitiated the *kárdár*, resettled the deserted hamlet, and continued extending his area until in 1856-57 the bounds of his village were demarcated. Similarly Hassan Khán, Isakhel, whose village paid Rs. 3,840 in 1873-74* tells how, having been robbed of his inheritance by his kinsmen, his father and uncle and himself sought safety and a new home in the jungle across the river. Established there they were attacked in turn by both Wattakhels and Tajakhels; were finally expelled by the Sikhs, and with their co-squatters, for several years sought shelter away south in Bhakra, and at last having made their peace returned to their jungle

Mr. Thorburn writes. "I am sorry to say the *abadi* and much land were "destroyed by fluvial action in June last. In trying to transport his grain to a "place of safety, Hassan Khán lost two boat-loads and the boats as well Early in "May when I passed by the village, reapers were standing up to their knees in water "cutting off the heads of the wheat. In other villages I saw men conveying heaps of "corn sheaves to high ground by binding them together in little stacks and floating "them down stream. Scenes like the above occur every year in the *kacha*."

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hamlet. Such was the *kacha* with the exception of the divided and cultivated lands immediately under the high banks about thirty years ago; and being such it is regrettable that on annexation the greater part was not declared Government property, and recent cultivators Crown-tenants. Had this course been followed, Government would have been the owner of a valuable tract, and the people would have been saved from the harass of never ending litigation.

Kacha tenures from annexation to the first Summary Settlement.

For the first four years of our rule, our officials had no leisure to inquire into tenures. During that period an immense area was brought under cultivation, and many new hamlets took root. In 1853-54 a Summary Settlement was made. Whilst it was in progress, the claims of old established communities on the Miánwálí side to levy what they called *khuti* (*málikána* or proprietary dues) from lately founded villages were investigated. It was found that many villages had never paid any *khuti*, that no fixed rate had ever existed, as the amount varied with the relative power of the two parties,—*khuti* itself being in fact a forced grain contribution extorted by strength from weakness, that Sayads had been exempted from payment, that *khuti* was sometimes taken by an individual, sometimes by a clan, and that the boundaries of the different so-called tribal domains were disputed. In the end most claims were disallowed, and where allowed, as they were for all the villages within Tajakhel limits and those of the Piplán *iláka* (Bhakrá excepted) in the south of Miánwálí, a cash percentage on the revenue was imposed and grain rates abolished. The Tajakhels received an uniform rate of 3 per cent., and the Biloches and others of the Piplán *iláka* Rs. 1-12-0 per cent. on the revenue. For villages in which the founder or leader of the colony (*bunyád-dár*) was a Tajakhel or Sayad, half of the percentage went to such founder, and half to the Tajakhel clan, in ancestral shares. Sayads and Tajakhel squatters paid, as such, the founder's share only. In other cases the whole percentage went to the Tajakhel clan. In the Piplán *iláka* the whole percentage went to the proprietary family. Thus all family or tribal claims over lately settled villages were either compounded for or dismissed. In every other respect every squatter was full proprietor of his holding, and could extend it at pleasure. Any man, who had broken waste, was within Tajakhel limits entered as being a *butamar asámí* or *málguzár*, both terms vague as to status; and south of such limits generally as a full proprietor. The founders were always made *lambardárs*, and in this latter capacity had the management of the waste. South of Kundi, within Diwán Sáwan Mal's former jurisdiction, certain families were regarded as having a right once for all to a small proprietary fee (*juri*) when a cultivator broke up jungle land. But nowhere had the recipients of fees (where maintained), whether *khuti* or *juri* or *sol-satárhwín*, any clear authority for prohibiting cultivators from extending their cultivated area. The object of investing founders or rather *lambardárs* with the management of waste was to promote self-government, and exclude outsiders if the community so willed. On the Isakhel side no pretence was made of making an inquiry into tenures at the first Summary Settlement. The Isakhel *kacha* was not extensive at the best, and very little of it

was at the time above water, as the main force of the Indus was then pressing towards its right bank. Such lands as were not yet submerged, south at least of Trag, were mostly old lands in a part of the canal irrigated upland tract held directly on ancestral shares. But the rise and supremacy of one particular section of the Zakkukhels, and more especially of Umar Khán's family in that section, had given a shock to the old law of devolution, and encouraged individuals to grasp all they could. However there was little for them to grasp at, as most of the *kacha* belonging to the Isakhel *tahsíl* at the time of the first Summary Settlement was under water. In both Miánwálí and Isakhel all the estates at any distance from the high bank, which had been settled in the preceding twenty years, were roughly classed as *butamari*. By this was meant that the breaking up of waste conferred a proprietary title.

Kacha tenures from annexation to the first Summary Settlement.

Second Summary Settlements were undertaken in 1857-58 for Isakhel, and in 1860-61 for Miánwáli, and it was not until about those dates that village boundaries were generally demarcated; hence the most energetic communities rightly received the largest areas. In the interval between the first and the second Settlements, many of the poorer squatters had sunk to the position of tenants paying in kind. Fixed assessments, coupled with the uncertain action of the river, had driven them to abandon their holdings, or compound with their *lambardárs* or others for the payment of the revenue in kind instead of cash. Besides this those who had been entrusted with the management of the waste, and who were generally shrewd, energetic men, had turned that management to good account for themselves, and were now large landholders The 1857 to 1861 Settlements did little more than repeat what had been done in 1853-54. There was no enquiry into rights. The cultivating classes in Miánwálí were generally settled with indiscriminately, whether recorded as occupancy or non-occupancy tenants or as inferior or full proprietors, and the Rs 1-12-0 and Rs. 3 per cent. *khuti* dues mentioned above were raised to Rs. 6. per cent. and divided in the same way as before. In Isakhel there was little revenue-paying land, hence it was thought enough to give leases to *lambardárs* and frame no other record at all. Whilst the Settlements were being made, the Indus was shifting over to its Miánwáli side. This change affected every holding, and, as the assessments were still fixed, poor cultivators who had been settled with had no alternative but to abandon their lands or arrange with richer men for the payment of their revenue, and thereby commence a connection which has in most cases ended by reducing them to tenants. As the river shifted a general scramble ensued for its forsaken bed, most of which was after much litigation secured, and rightly so, by Isakhel villages. The lands in the south, some of which had once been canal-irrigated, were mostly obtained by the whole clan, and the more distant lands by Umar Khan's descendants. The Deputy Commissioner too stepped in and appropriated a share for Government, in all about 11,000 acres, of which now only one compact portion of 2,732 acres remains as Government property. But the changes caused by the reversion of the Indus to the Miánwálí side were so tremendous, that it soon

Growth of *kacha* tenures from Second Summary Settlement to 1872.

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became an impossibility to maintain fixed assessments, and so between 1862 and 1864 a fluctuating system of assessment was introduced. This saved needy cultivators from the necessity of further relieving themselves from the responsibilities attaching to their position as revenue payers, and gave a great impulse to cultivation. The managers of waste everywhere strained their powers to the utmost, and by importing tenants, and clearing land, and other means, acquired for themselves what they could to the total or partial exclusion of their co-squatters. Knowing that a Regular Settlement was at hand, and aware of the ambiguous entries in the Summary Settlement Records, the most sagacious *lambardárs* and colony leaders (*bunyáddárs*), or their successors strengthened themselves by inducing many of the cultivators to formally acknowledge themselves to have no higher status than that of tenants-at-will or at most occupancy tenants.

Kacha tenures under the Regular Settlement.

When at length the Regular Settlement did come, the two burning questions related to the status of those who had cleared waste, and whether they or the colony leaders had the right to clear what remained. As to the former, it was evident that in the newer villages the founders had for years bid, so to say, against each other for cultivators, until a period arrived when waste became scarce and valuable, and tenants competed against each other for permission to cultivate it. The supposed transition year was fixed for each village; up to which anyone who had cleared jungle was declared to have thereby acquired occupancy or superior rights, the precise status depending on Summary Settlement entries, form in which revenue or rent had been paid, &c.; whilst those who had settled subsequently were held to be tenants-at-will. The year so fixed differed for different villages, but was somewhere between 1861 and 1867. As to the second question, it was found that the area of the still unappropriated waste, except here and there in the actual channel of the Indus, was nowhere extensive. The right to cultivate what remained was generally declared to appertain to the founder or his representatives. In a few cases, *e.g.*, Bán Mahe, an allotment of waste was made to the body of the inferior proprietors, before the rest was declared to be at the founder's disposal. In the case of the Isakhel *kacha* south of Trag the question of proprietary right was not an easy one to decide. Most of the land had re-appeared after 1861, and the lease-holders, the cultivators and the Isakhel clan had all some grounds to claim. The latter had the best for all land which had a century before been on the high-bank and canal-irrigated. The period of erosion was seventy or more years ago, and the date of emergence was in all cases recent. In the end the clan secured for itself on ancestral shares most of the *kacha* of the villages of Kundal, Atak, Paniála, Kacha Núr Zamán Sháh, and Khaglanwála. The "Khawánín" succeeded in retaining more outlying estates. Of the many *kacha* proprietors, besides several of the "Khawánín," who have now handsome and well secured properties, though twenty years ago their rights were little superior to those of their co-settlers, the richest are Daráz Khán, Hasn Khán, Madad Khán, and Ali Khán. Of the 6,402 tenants in the *kacha*

2,723 have occupancy rights, * 308 holding under Section 5, and 1,848 under Section 8 of the Punjab Tenancy Act, and 567 under special agreement. The remaining 3,679 are tenants-at-will. Of the occupancy class a large majority have been recorded as having a right to recover their holdings in the same way as a full proprietor can, on the re-appearance of the land on the same site after any period of submersion or erosion. There was no custom to the contrary, and it would have been unfair to the descendants of the old Jat graziers of the *kacha* not to safeguard to them such a privilege. Moreover it is an established principle of law that mere submersion does not alter the ownership of land, and that "tenancy with a right of occupancy "is just as much ownership in its way, and as far as it goes, as any "other right of property. It is a dismemberment of the proprietary "right." Those who hold by agreement are mostly the *butamárs*, who would have been made inferior or full proprietors of their holdings had they not admitted in writing that they were of a lower status. Of the 14,396 proprietors, other than superior, 9,358 are full and 5,038 inferior proprietors. Both classes are almost entirely self-cultivating. It must be acknowledged that the *kacha* tenures are complicated; but considering the past history of the tract it would have been impossible to have made them simpler, and yet been just to its ancient Jat inhabitants, who loosely owned the *kacha* before the influx of Niázais and Sayads.

Kacha tenures under the Regular Settlement.

The Mianwálí upland tracts are three, the Mohár and Danda villages to the north, which receives the drainage from the western side of the Salt Range, and which are mostly owned by Niázai Patháns, the Thal proper to the south held by Játs and miscellaneous communities, and the Pakhar *iláka* east of the Salt Range owned by Awáns. It will be necessary to briefly mention the forms of proprietary right in each.

Miánwálí upland tenures.

Each of the existing Pathán communities settled independently. Land being plentiful, and cultivators few, no regular partition seems ever to have been made. Each family squatted and cultivated where it chose. But as soon as the available area had all been loosely appropriated, regular partition became the rule, and holdings began to devolve in equal shares to sons. Thus much of the land now appears *pattiwand*, the shareholders in each *patti* being descended from a common ancestor, and collectively known by his name. As with the land so with the hill torrent water. But owing to its limited supply, the difficulty of dividing it, and the almost excusable greed of the upstream holders, the general rule now approaches one of *saroba-páina*, *i.e.*, of highest first, and lowest last. But in many cases the size and position of dams or training spurs, and the share of water each is meant to intercept, have been determined by civil suit. Similarly, in many families, a like result has been amicably attained, and been entered in the Settlement Record.

Mohár and Danda tenures.

In the Thal both communities and individuals acquired their exclusive rights by squatting. Until boundaries of estates were laid down in 1856-57 Government had a better claim to all outlying

Thal tenures.

* About 100 more tenants were declared to have occupancy rights under Section 8 after these figures were compiled.

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Thal tenures.

waste than any of the villages within whose limits it was measured. To the south, whoever sunk a well became *de facto* regarded as the proprietor of the culturable area around it, and of a sufficiency of grazing waste as well for the pasturage of his plough oxen. Every member of the so-called village had a right to sink a well, and sometimes outsiders did so too with or without the permission of the sub-divisional officer. This was the practice until a few years after the second Summary Settlement. To the above general rule there is one exception. The lands immediately surrounding Ván Bhachrán were acquired about one hundred years since by a Bandiál Chief named Málik Súrkhrú, progenitor of the present *máliks*. He built a fort there, and each workman was recompensed with a strip of land adjoining it. The land so allotted was called *thobíwand; thobí* meaning as much earth as a man can raise in his two hands. Theoretically all the rest of the land was at the disposal of the chief, and after him of his descendants; but the colonists soon proved too strong for them, and broke up new land in all directions. After annexation the then chiefs, two brothers named Maliks Sardár Khan and Ahmadyár Khán, instead of combining against the encroachments of the men of their village, opposed each other, and much litigation ensued. At the Regular Settlement an endeavour was made to rehabilitate the family by recording all unappropriated lands in the names of the two heads of the house. As to the Ván Bhachrán waste south of the high road and elsewhere, what now remains unappropriated by either individuals or the state has been recorded as *shámilát deh*. On partition shareholders cultivating plots here and there will be entitled to retain up to the area of their respective shares, but it is not contemplated that any partition should be made, as only a small area is culturable without an increased water-supply, and as pasturage is wanted for the village cattle.

Tenures in the Pakhar *iláka*.

Awáns have owned the Pakhar tract since, it is alleged, the time of Sultán Mahmúd. It is divided into five large and two small villages. The rights of the Kalabágh Chief in Masán and Niki are described at pages 152-3 of Mr. Thorburn's Report. In Thammewálí and to some extent in Chakrála, the two large central villages, one family obtained predominance in Sikh times, and made itself proprietor of nearly the whole of the former village, and about one-fifth of the latter. After long litigation the custom of primogeniture was ruled to obtain in the family. With the above exceptions the holdings in the tract are not large, and possession is the sole measure of right. For years after annexation any villager who chose seems to have brought waste under the plough and became thereby the proprietor. In Sikh times cultivation was not extensive, as there was no security for life and property, and owing to the irregularity of the ground much labour was required to level a plot and divert water on to it.

Tenants and rent.

Table No. XVI shows the number of tenancy holdings and the gross area held under each of the main forms of tenancy as they stood in 1878-79, while Table No. XXI gives the current rent-rates of various kinds of land as returned in 1881-82. But the accuracy of both sets of figures is probably doubtful; indeed, it is impossible to state general rent-rates which shall even approximately represent the letting value of land throughout a whole district. And in Bannú

Tenants and rent.

cash rents are almost unknown, a share of the produce being almost invariably taken. The nature and extent of tenancy rights and the prevailing rates of rent are described below for each *tahsíl* separately. The following statement gives some particulars about tenants of all sorts in the district:—

Name of Tahsil	Number of tenants entered in Khewat.	Occupancy tenants according to Section 5.		Occupancy tenants according to Section 8 and special agreement.		Tenants-at-will.		Percentage of total cultivated area held by tenants
		Cash.	Kind.	Cash.	Kind.	Cash.	Kind.	
Bannú ...	6,643	9	170	30	85	.	6 349	5
Marwat ...	4,429	17	82	34	633	912*	2,751	2
Isakhel ...	6,805	445	233	2,430	1 114	882†	1,701	9
Miánwálí ...	6,885	142	63	1,600	323	1,481	3,276	5
Total ..	24,762	613	548	4,094	2,155	3 275	14,077	4

In the above statement all tenants who pay the revenue in cash are entered under the heading "cash," whether in addition they pay *málikána* or *khuti* in kind or by way of a percentage on the revenue. A few occupancy tenants holding under Section 2 are included as if holding under Section 5 of the Punjab Tenancy Act. The total number, holding by special agreement, are 263 in Marwat, 966 in Isakhel, and 608 in Miánwálí.

Tenants in Bannú proper.

In Bannú proper the measure of right of each proprietor is his holding. There is hardly any *shámilát* land at all. Almost all tenants are tenants-at-will. The proprietors are mostly self-cultivating, and the area of each holding is something very small, generally under two acres in all but poor villages. Rent rates vary greatly in the different *tappas*, and according to the crop grown or whether cultivation is by the spade or plough. They range from a half to three-fourths of the produce. The average for good lands is two-thirds. There are no cash rents. In all but the two lately settled Nár and Landidák circles the rule is that the landlord supplies both seed and manure. Canal clearance work generally falls on the tenant, as an ordinary condition in his lease. The table at the top of the next page condenses information on this subject.

Tenants in the Waziri country.

The Wazírs are mostly self-cultivating. The Ahmadzais employ Khataks and fellow clansmen as tenants, the Utmanzais, Marwats and fellow clansmen. The rent is generally a share of the produce, but sometimes it is the revenue and a small kind rate in addition. The prevalent rates are one-fourth and one-fifth the grain produce amongst the Ahmadzais, with frequently one rupee per plough added, and from two-fifths to one-fourth amongst the Utmanzais. In no

* They are mostly ejected proprietors who now cultivate their former holdings as tenants and pay part of the revenue in cash and a kind rate as well.

† Here and in Miánwálí such men pay the revenue in cash plus a kind rate over and above. Probably they will all soon have to pay purely kind rents.

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Village Communities and Tenures.

Tenants in Bannú proper.

Name of Circle.	Number of			Percentage of tenants to owners.	Average area in acres of cultivated land held by each individual of classes.			Remarks.
	A. Non-self-cultivating owners.	B. Self-cultivating owners.	C Tenants-at-will.		A	B	C.	
Lohra ...	196	2,901	251	8	...	4	4	1. There are only 104 occupancy tenants in Bannú proper.
Landidák...	55	265	124	39	...	6	12	2 The average area of tenants, holding is larger than that of proprietors, because they generally cultivate the poorest and most distant from the village site lands. Besides they could not live on smaller holdings and pay the heavy rents they do.
Bannú ...	1,130	17,038	3,843	21	...	1	3	
Nár ...	45	97	659	464	...	22	13	
Trikha ...	685	4,765	815	15	...	1	6	
Total ...	2,111	25,066	5,689	23	...	2	5	

Tenants in the Wazíri country.

Section or Village.	Name of		Average area in acres of cultivated land held by an individual of classes.	
	A. Self cultivating owners	B Tenants-at-will	A	B
Hatikhel ..	1,345	285	16	18
Sirkikhel .	335	95	3	15
Spirkai .	843	116	3	5
Bizankhel	450	19	3	2
Umarzai	606	4	2	4
Muhammadkhel	668	95	3	5
Bakkakhel .	1,210	29	7	12
Jánikhel ..	842	17	7	29
Total ..	6,299	660	7	13

case is a share of straw taken by the landlord. Rents amongst the Wazírs are rising, and before many years pass the average rate will probably be one-third, if not higher. The number of non-self-cultivating landlords is very small—only 366 amongst the Ahmadzais and 142 amongst the Utmánzais. There are only 190 occupancy tenants amongst the Wazírs. Other particulars are supplied in the statement in the margin.

Tenants in Marwat.

The great mass of the Marwat peasantry are self-cultivating proprietors, each holding containing on an average six cultivated acres. Occupancy tenants are only 766 in number, and are mostly a creation of this Settlement. Other tenants, who are mostly Jats and Marwats, hold from harvest to harvest. The average extent of their cultivated areas is six acres. The general rent rate in sandy unirrigated tracts is equivalent to one-half of the grain produce; on stiff hill torrent or *kaslahdar* land to a little under one-quarter; and on irrigated lands to one-third. Until within a year or two ago tenants generally paid the revenue in cash plus a kind rate of from one-fourth to one-sixteenth; but since the distribution of the new *jamas* pure kind rates are becoming general. The above rates are very high for the sandy tracts, when compared with the lowness and uncertainty of the yield. This is partly due to the high assessment, partly to the entire dependence of the Marwats upon agriculture and their reluctance to leave their homes; but perhaps most of all to the

Circle	Number of A. Non-self-cultivating owners	Number of B. Self-cultivating owners	Number of C. Tenants-at-will.	Average cultivated acreage held by individuals of classes. A.	B	C.
Pakha .	387	7,551	619	...	5	5
Gadwad .	97	4,998	476	...	8	7
Tandobah ..	240	4,141	775	...	5	5
Nar ..	40	961	464	..	7	13
Shiga ..	235	9,908	848	..	6	6
Shiga Khatina ...	125	9,119	481	..	6	4
Total ..	1,124	3,678	3,663	...	6	6

little labour involved in the cultivation in all parts of the *tahsíl*, and in the light sandy soil of the three southern circles in particular. When it is sufficient to drill in the seed without previous ploughings, and then to leave the rest to the season, as is the case in sandy soils, it is reasonable that rent-rates should be high. The statement in the margin exhibits details.

Tenants in Marwat.

Note—The areas held by men of classes A and B are really larger than those shown because some twenty per cent. of them hold land in different villages and are therefore counted more than once in this statement. Of class A fully half, though employing tenants on some lands, are also self-cultivating.

Unlike *tahsíls* Bannú and Marwat, nearly half of the cultivation, if we exclude Bangikhel and Khatak villages, is done in Isakhel by tenants, and of that class, nearly two-thirds have occupancy rights. In the two exceptional tracts just named the cultivators are mostly peasant proprietors. Owing to the power of the landlord class, the uncertain status of many of the tenants since declared to have occupancy rights, and in cases the heaviness of the old *jama*, there was at the beginning of the recent Settlement, and there is still in the *kacha* and on lands owned by men of the Isakhel clan, a great sameness in the rent-rates of both occupancy and non-occupancy tenants. The majority of the former and a large minority of the latter now pay the revenue in cash, plus from a one-twentieth to a one-sixth share of the grain produce, the average being one-tenth. Such a rate is generally held to be equivalent to a full one-third share of the produce, which is the prevalent tenant-at-will rate when the rent is paid in kind alone. There has been for the last year or two a general movement on the part of landlords to enhance their rents. In the *kacha* the tendency is to raise kind rents to one-half the grain produce, and tenants are easily found willing to pay at this rate. The increased acreage revenue demand, and the general improvement in the soil of the *kacha* during the last few years, are the two reasons which are inducing landlords to insist on being given a larger share of the produce. The table in the margin shows the relative numbers

Tenants in Isakhel.

Circle.	Number of Non-self-cultivating owners.	Number of Self-cultivating owners	Number of Occupancy tenants.	Number of Tenants-at will.	Percentage of tenants to owners.
Bangikhel ..	...	1,432	25	353	26
Mohar .	68	1,585	455	240	42
Dauda ..	32	2,810	568	663	43
Kacha .	393	1,594	1,209	622	93
Kacha-Pakka ..	1,014	543	192	104	19
Nahri ..	68	1,960	1,773	601	118
Total ..	1,585	9,924	4,222	2,583	59

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and classes of proprietors and tenants. As five acres represent the average area of cultivated land held by both tenants and self-cultivating proprietors, there is no occasion to specify it in each case.

Tenants in Miánwáli.

Of the whole cultivated area 31 per cent. is so by tenants, who as in Isakhel are most numerous in the *kacha*. There are many too in three large villages in the Pakhar circle. The rent-rates are various, and at first sight perplexing, as a large number of tenants, and many of them tenants-at-will too, pay the *jama* themselves, and in addition a rent or proprietary due either in cash or in kind as the case may be. Such cash payments range from Rs. 6 per cent., which is the commonest, to Rs. 15 per cent. and such kind payments from one-sixteenth to one-seventh. This state of relationship between tenant and landlord is most frequently found in the *kacha*; and is to be explained partly owing to the heaviness of the *jama* on some of such lands, and partly, and in several villages solely, owing to the state of uncertainty in which the want of a Regular Settlement had long kept both the *bútamár*, and the so-called proprietor of unbroken waste, with regard to their respective rights and status. In a few cases attestation or decree of court has brought about the anomalous result that a tenant-at-will or occupancy tenant is paying the same to his landlord as an inferior proprietor to his superior proprietor, namely revenue and six per cent. on it. For tenants-at-will paying in kind alone, one-half the produce is the usual rent-rate in the *kacha* and one-third elsewhere. In the Pakhar *iláka* a one-third share of the straw is also taken. Elsewhere landlords generally left all the straw to the tenants, but of late many of them, even in the *kacha*, have commenced to exact a share. The average cultivated area held by a self-cultivating proprietor is four to seven acres, and seven acres by a tenant. The statement in the margin gives the same particulars as given in the last paragraph for Isakhel.

Circle.	Number of				Percentage of tenants to owners.
	Non-self-cultivating owners.	Self-cultivating owners.	Occupancy tenants.	Tenants-at-will.	
Kacha ..	126	4,440	426	2,085	55
Kacha-Thal ..	41	2,806	301	190	17
Kacha-Pakka ...	403	3,713	555	988	37
Pakhar ...	160	1,668	486	1,109	87
Mohar ...	37	1,413	156	191	24
Thal ...	48	1,603	204	194	24
Total ...	815	15,643	2,128	4,757	42

Occupancy tenants.

Occupancy tenants are classed under their respective sections and clauses of Sections of the Punjab Tenancy Act. A number also hold by special agreement. The few who exist in the Bannú *tahsíl* are found amongst the Wazírs, and received their rights in the Regular Settlement. The same may be said of those in Marwat. There they are confined totracts brought under the plough since annexation. Most of them have received their rights in virtue of having cleared waste in dangerous outlying tracts, and held for some years as *quasi*-proprietors. They pay at various rates either revenue in cash and a small share of the produce, or from a fourth to an eighth in kind plus an equi-

valent share of the revenue. Most of those holding under section 8 in the Isakhel and the Miánwálí *tahsíls* are found in the *kacha*, and derive their status from having broken up and cultivated jungle waste at a time when tenants were less easy to obtain than now. They generally pay the revenue in cash plus Rs. 6 per cent. on it, or plus a kind due of from one-eighth to one-twentieth. In addition to the privileges secured them under the Act some have also the right to alienate their holdings and most have a title to resume possession of submerged land on its reappearance.

Occupancy tenants.

The custom regarding alluvion and diluvion will be best illustrated by the following quotation from Mr. Thorburn's Report. The right of occupancy tenants in alluvion is noticed at page 87.

Riverain boundaries.

"Another important work was the making of arrangements for the partition of Miánwálí-*kacha* now under water. I have in a former Chapter explained how between 1856 and 1868 an enormous area of Miánwálí-*kacha* was destroyed by fluvial action The right to new alluvion, as it formed, was always contested in court. The rule throughout the whole *kacha* for both villages and individual holdings was, and is, once a boundary always a boundary, whether the area be above or below water. Thus, wherever land appeared, numerous claimants started up asserting that it had formed on the site of an old possession of theirs. There being no field maps, judgments were both very arbitrary and haphazard. In the 1873-74 measurements of this Settlement, individual rights in 92,388 acres belonging to thirty-six villages could not be shown in the field maps, the land being under water. I explained to the communities concerned the necessity of making some arrangements for the partition of such plots on their re-appearance, in order to check future litigation and ensure justice. All the villages agreed, and, treating the submerged areas as if held in joint ownership, proceeded under the supervision of the Superintendent to effect their partition The result is that the whole area has been mapped, and divided in such a way that each shareholder will receive his allotted portion as it re-appears without having first to litigate for it. In the case of four villages the basis of division has been former field maps. But for the other thirty-two those interested have mostly divided their submerged lands into blocks or strips according to their proportionate shares, the area to be allotted to individuals in each being recorded and no more. That area is generally for an occupancy tenant, inferior or full proprietor, the maximum acreage entered in any one year in his name either at the first or the second Summary Settlement, or in any of the subsequent annual measurements under the fluctuating system of assessment. The balance, if any, has been recorded in one or more plots in the names of the founders (*bunyàddàrs*) or as *shámilát-deh*, as the case may be."

Village officers.

The figures in the margin show the number of village headmen in the several *tahsíls* of the district. The village headmen succeed to their office by hereditary right, subject to confirmation by the Deputy Commissioner. Till the Regular Settlement, which began in 1872, no careful inquiry into the rights of headmen had been made, and a thorough revision then took place. A few reductions and a large number of new appointments were made as shown in the margin No *lambardárs* had previously been appointed in the Landidák and Nár assessment circles of Bannú, the

Tahsíl.	Village headmen	New Appointments.	Reductions
Bannú	461	74	9
Marwat	407	87	12
Isakhel	160	61	12
Miánwalí	271	59	9

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Village officers.

Nár circle of Marwat and the Bangikhel circle of Isakhel. Many men whose only claim to the post was long occupancy were allowed to retain it for life. Each village or section of a village is generally represented by a *lambardár*, and, especially in the Bannú and Marwat *tahsíls*, where the system is mainly tribal. Sections and sub-sections of the tribe are represented. They represent their sections in dealings with Government and the outside world generally, are responsible for the collection of revenue, and are bound to assist in the prevention and detection of crime.

No chief headmen or *zaildárs* have ever been appointed in this district. It was decided during the Settlement that none should be appointed, owing to the unpopularity of the titles of *zaildár* and *ala-lambardár* among Patháns. Instead of their appointment, a system of *zamíndárí ináms* to the principal village headmen of the district was adopted. In the Bannú *tahsíl* (Bannú proper) there was no need for any alteration, as the country was already divided into 21 *tappas*, at the head of each of which was a *tappa malik*, who received five per cent. on the revenue as an *inám*. This arrangement has been maintained, and ten new *ináms* granted to others than the *tappa maliks*. The remainder of the *tahsíl* is occupied by Wazírs, among whom a large number of *ináms*, aggregating ten per cent. on the revenue, were distributed. In Marwat 25 *zamíndárí ináms* were given, besides the *baráts* given to the chiefs of the Marwat tribe, which do not date from Settlement. In Isakhel 20 and in Miánwálí 30 *ináms* were given. Nothing of the sort had previously existed, and the holders correspond more nearly in their position to *zaildárs* and chief headmen than do the holders of *zamíndarí ináms* in Bannú and Marwat. The greater part of these *ináms* are either Rs. 25 or Rs. 50 per annum in Marwat, Isakhel, and Miánwálí. It has been laid down by Government that they are not hereditary, and on the death of an incumbent the Deputy Commissioner, with the sanction of the Commissioner, is authorized to nominate a successor. The names of the Bannú *tappas*, &c., are given in a tabular form below; those across the Kurram river are collectively called Súráni:—

Tappa.	Number of Villages	Annual Land Revenue	Tappa	Number of Villages	Annual Land Revenue.
Ismailkhání ...	2	1,146	Fatmakhel ...	9	6,452
Bazár Ahmad Khán ...	6	7,728	Mandan ...	23	8,015
Ismailkhel ...	*14*	*10,165*	*Kakkí* ...	1	6,531
Ghoriwala ...	22	11,049	Kulti Sádát ...	1	1,615
Amandi ...	1	1,815	Landidák ...	22	1,784
Bazid Khan ...	15	6,099	Mammákhel ...	2	3,014
Barakzai ...	5	6 426	Músá Khan ...	7	5,740
Bharth ...	1	2,754	Masti Khán ...	4	3,452
Jhandukhel ...	5	3,549	Mammashkhel ...	3	2,694
Hassanni ...	6	3,827	Mitakhel ...	11	3,636
Khilat ...	7	3,129	Nár ...	23	8,325
Dharmakhel ...	7	4,624	Núrar ...	1	4,125
Dáúd Sháh ...	7	3,666	Hawed ...	1	2,039
Sádát ...	5	2,951			
Sherza Khán ...	3	1,094			
Shabdeo ...	2	1,048	Total ...	218	1,27,552

There are now 1,299 *lambardárs* in the district, and their average percentage ranges from Rs. 14 in the Bannú and Marwat *tahsíls* to Rs. 26 in Miánwálí. Between the above averages the

individual allowances run from two rupees to several hundreds. In some villages, particularly in Miánwálí, the formerly vague and undefined position of *warhidár* has now been recognized, Where so, he is generally excused the payment of *pachotra* on his own holding, and has the privilege of collecting the revenue from his own little *got* or *khel*, and making it over to the *lambardár*. In a large majority of cases the revenue-payers have been grouped under particular *lambardárs*; but in those villages in which the *lambardári* is held on fixed shares, whether equal or unequal, no such grouping has been made. In them each *khewatdár* will pay as before through whom he prefers.

Village officers.

The *kamian*, or village menials, who are paid by fixed dues in kind or cash, may be divided into two classes, agricultural and domestic. In the former class is the blacksmith and the carpenter, in the latter the barber and the sweeper. The leather-worker (*mochi* or *chamiár*) the *mirási* or *dúm* (called in Bunnú proper *kutwál*) render mixed services. The duties of the above joint-stock menials are so obvious that they need not be here described. Their respective dues, which vary considerably in different tracts, will be stated presently. Claims to arrears rarely come into court. As the menial class is numerous, and all in it are entirely dependent on their masters, did one man sue he would make himself so obnoxious that he would find it difficult to get further employment in his village quarter. Village servants are as a rule entertained in the spring, and are dismissible after the *rabi* harvest. The rate of grain wage of blacksmith, carpenter, leather-worker and barber is about equal; but in some tracts that of the two latter, generally where they make a fair income by extras, is from a quarter to a half lower. The rate ranges from five to eight seers per plough or house on each of the staple crops. For extraordinary services a special money payment is made. Thus in Bannú proper the carpenter is paid Re. 1 when he repairs the sugarcane press, and Rs. 3 when he makes a new one. Similarly the barber, when taking part in a betrothal or marriage, receives a customary fee of from Re. 1 to Rs. 5. On the latter occasion the *dúm* is generally presented with five rupees. Throughout the district the average grain wage paid to village menials for services connected with agriculture may be reckoned at four per cent. of the gross produce.

Village menials.

The extra police duties of the village *chaukidár* of the present day were performed prior to annexation by *kutwáls* or *dúms*. The former now only exist as an established village institution in Bannú proper. The latter are found everywhere, but in many villages they are rather the servants of a family or clan than of the whole community. After annexation we introduced *chaukidárs*, who do the work of a rural constabulary. Their pay was met either by a more or less graduated house cess, or by an octroi. Collections and disbursements were in the hands of the *lambardárs*, and the consequence was that the *chaukidárs* did not receive their pay with proper regularity. As a remedy it was arranged that the house cess should be deposited six monthly in advance in the *tahsíls*, and thence disbursed monthly or quarterly by a *munshi* styled the *Bakhshi chaukidáran*.

Village *chaukidárs*.

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Village Communities and Tenures.

Village *chaukidárs.*

This change was initiated in 1868 in the two frontier *tahsíls*, but later in the others In Miánwálí octroi was maintained in several large villages until about 1873, but elsewhere all watch and ward charges were met by a house cess. The octroi practice was much preferred by the people at large, because to most it was an indirect tax, fell lightly on the poor, households being taxed according to consumption of dutiable articles, and as the shop-keepers and petty traders seemingly paid many fold more than others. The system of periodical disbursement from the *tahsíl* continued until July 1878, since which time *lambardárs* both collect and disburse. The tax now consists of a house cess at one fixed rate on each collection of houses maintaining a *chaukidár*. At the periodical distributions each community can exempt those whom it pleases, *e g.* widows, *Sayads* and *imáms*. The usual rate of pay is Rs. 4 a month, and its incidence falls at under one anna a house.

Kamiana deductions.

According to Mr Thorburn's estimate, framed for purposes of assessment, the *kamin's* dues amount to one-tenth of the gross produce for Isakhel and Miánwálí, one-ninth elsewhere, except for the sandy tracts of Marwat, in which they average one-eighth. This exceptionally high rate is mainly owing to the heavy expense of carriage of drinking water to reapers, farm servants, and others engaged in harvesting operations, which last for, say, forty days. The extra expenditure of water during this time is about two donkey loads a day per 100 maunds of grain ingathered,; and as each donkey receives whilst working a seer of gram a day or more, two maunds per % are thus consumed during harvesting. The items in the whole account for the three sandy circles of Marwat are as follows :—

Fees per 100 maunds of grain=average yield of a plough of land=25 acres

	M	S	C	
Blacksmith	1	5	0	
Carpenter	1	5	0	
Crop Watchman	1	10	0	
Cobbler	0	25	0	Half his dues only allowed on account of his reparing water skins
Sweeper	0	15	0	Winnows the grain, prepares *tranjars* (nets for *bhusa*, &c)
Reapers	5	25	0	They are universally employed. The rates vary from one tenth to one twentieth, d pending on the out-turn as they must A bit le over half full rates is allowed here, as proprietors reap so much themselves.
Topah Bismillah, or alms given to ensure a blessing on the crop	0	15	0	
Donkeys for water .	2	0	0	
Total .. .	12	20	0	or one-eighth

The detail of items is very similar throughout the district. In Bannú allowance has to be made for the whole dues of the *chalweshta*, or watchman of irrigation channels, and for half those of the *kutwál* or village bailiff, one of whose duties it is to collect the canal working parties. Mr. Thorburn writes thus: "Where hired reapers are "not employed, as for the finer crops like sugarcane, or amongst the "Bangikhels and to some extent amongst the Wazírs and the petti-"est Bannúchí proprietors, my rates for *kamiaxa* deductions "are very liberal indeed. But, speaking broadly, I think they

"are nowhere too much so. Harvesting operations are, as a rule, "conducted in a very wasteful manner."

A custom called *dharat* has obtained for generations in twenty-eight villages in Bannú proper, and in fifty-five in Marwat It is as follows: The monopoly of weighing all agricultural produce sold wholesale inside the village site belongs to the *lambardárs*. They lease their right to a farmer for so much a year, or they take a fixed share of the weighman's dues, and are supposed to expend what they receive on oil, &c., for the village mosques, *chauks* and *hujras*. The monopoly holder's right has never been challenged. Were a seller not to employ the authorized weighman, he would soon repent of his obstinacy, as he would suffer social ostracism, that is be debarred from using the *chauk*.

Dharat.

A special house tax on low-caste non-agriculturists used to be levied by *lambardárs* in the *kacha* and other tracts, but was abolished at the first Summary Settlement. It now survives only in Pakhar in Miánwálí under the name of *búhá* (doorway or entrance). There it is something of the nature of a customary ground rent charge. Blacksmiths, carpenters, butchers, weavers, washers, barbers and potters, if not agriculturists, pay *búhá*. For Masán and Niki the rate is Rs. 1-4-0 and for the other villages of the tract Re. 1 a year on each house. In Chakrála as the proprietors fought amongst themselves about the partition of the *búhá*, it was decided that its proceeds should be credited to *malba*. Elsewhere the *lambardárs* divide the income amongst themselves

Buhá.

The last two lines of Table No. XVI show the number of persons holding service grants from the village, and the area so held. It amounts to only 810 acres in all, but the figures refer only to land held free of revenue, which is by no means the only form which these grants assume. Sometimes the land is leased to the grantee at a favourable rent, or on condition of payment of revenue only; sometimes the owner cultivates and pays the revenue, making over the produce to the grantee; while occasionally the grant consists of the rights of property in the land, which, subject to the usual incidents, such as responsibility for revenue and the like, vest in the person performing certain specified services at such time and for so long as he performs them. These grants are most commonly made to village menials and watchmen on condition of, or in payment for, services rendered, to attendants at temples, mosques, shrines, or village rest-houses so long as they perform the duties of the post, and for maintenance of monasteries, holy men, teachers at religious schools, and the like. Many of the dues paid to these gentry have already been noticed in the description of *chauk*, *hujras*, mosques and *imáms* (pages 51, 58) and of *kamiana* (page 96) while the allowances they receive from Government are fully described in Chapter V

Petty village grantees.

Large numbers of hill men flock into the district at the commencement of the cold weather, principally Khostis, Jadráns, Powindas and Ghiljis, in search of employment either in harvesting or as ordinary coolies, and it is from this number that the supply of daily labour in the district is mainly kept up. As a rule, they return to the hills at the first sign of the approaching hot weather. The

Agricultural labourers

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Village Communities and Tenures.

Agricultural labourers.

price of labour has nearly doubled since annexation. In the early years of British rule the rates for unskilled labour ranged from one to two annas only; they now range as high as four annas. The subject of the employment of field labour other than that of the proprietors or tenants themselves, is thus noticed in answers furnished by the District Officer and inserted in the Famine Report of 1879 (page 721):—

"In reaping time wages are paid in kind, generally 1-26th portion of crop reaped. Other field labourers get their food, a pair of shoes, a blanket and some very small share of the crop. All classes who have leisure assist in reaping. Others are generally of an agricultural class, but have lost their land or their oxen, or through other cause have been reduced to poverty. In some cases they work as weavers also. The Mazdúr class domiciled in the district may number from 4,000 to 6,000. This estimate does not include village menials or men from the hills who flock down in search of work in the cold months. The condition of such labourers is in average years in respect of indebtedness, better than that of the poor agriculturists, because having no credit they cannot easily borrow. So long as they continue able-bodied, a fair subsistence is assured to them in average years; they live on grain collected at harvest time, and after that from hand to mouth. The village banker does not let their credit account amount to more than Rs. 10 or Rs 15, if he gives them credit at all."

The wages of labour prevailing at different periods are shown in Table No. XXVII, though the figures refer to the labour market of towns rather than to that of villages.

Poverty or wealth of the proprietors.

Table No. XXXII gives statistics of sales and mortgages of land; Table Nos. XXXIII and XXXIIIA show the operations of the Registration Department; and Table No. XXXIX the extent of civil litigation. But the statistics of transfers of land are exceedingly imperfect; the prices quoted are very generally fictitious; and any figures which we possess afford but little real indication of the economical position of the landholders of the district. The subject is discussed at some length at pages 332 *ff* of the Famine Report of 1879, where actual figures are given for instances selected as typical. In forwarding these figures, the Settlement Officer wrote as follows, noting at the same time that some of his Superintendents were of opinion that he had drawn too favourable a picture of the condition of the ordinary peasant proprietor, and had under-estimated the degree of indebtedness of the landholding classes:—

General condition of the cultivating and landlord classes.

"The large majority of the land owning classes are self-cultivating peasants of small means and frugal habits. With two important exceptions they are all fairly prosperous and in infinitely easier circumstances than they were thirty years ago. Taking a family to consist of a man, his wife and two young children, the annual cost of living in an average year to an ordinary peasant proprietor ranges from Rs. 70 in Marwat to Rs. 110 in Bannú proper. It is lower amongst the Marwats than elsewhere, because their extreme poverty, and the fewness of home-produced consumable articles enforce great simplicity in diet, and a close economy in every other branch of domestic expenditure, especially in clothing. It is highest amongst the Bannúchís, because every man's holding produces a large variety of consumable articles, and the exhausting nature of the climate requires them to live well. The Bannúchí frequently indulges in flesh, meat and *ghi*; the

General condition of the cultivating and landlord classes.

Marwat seldom in either, except on great festivals or occasions of rejoicings on the two *Eeds*, say, and at a marriage. Every peasant has a running account with his *bunniáh* and borrows money as a matter of course to defray marriage or burial expenses, and at times to pay his revenue. When he has sold or eaten the last of his own reserved store of grain, a frequent occurrence about a month before the next crop is ripe, he borrows food grain from his *bunniáh*, and returns up to double after harvest. Still, in canal irrigated parts, on *sailába* lands, and elsewhere in fair average years, there is no general real indebtedness, and from Rs. 20 to Rs. 50 will represent the average amount of a man's liabilities two or three months after the harvest has been ingathered and the revenue paid. Most peasants live up to their means, and, except in the shape of bangles, never have any capital in hand. When a man has a good balance, he either redeems a mortgage, or invests it in land or buries it. Money saved in this latter way is generally referred to as treasure (*khazánah*). Savings are hardly ever invested in cattle.

"These remarks apply to the ordinary peasant, but with two exceptions. They are the Marwats of the poor sandy tracts, the larger half of Marwat, and those of the Bannúchís, whose holdings are so minute as to give the owners a bare subsistence. With both the struggle for existence is terrible when anything occurs to increase expenditure or reduce income, and numbers drop down every unfavourable year into the position of tenants or of labourers. With the former, once a debt of the class known as *ghára* (neck) is incurred, it is pretty certain that in a few years the debtor must sell his land. This pernicious *ghára* system of securing a loan dates from some twenty years back. Under it the debtor either engages to pay as interest a certain portion of his earnings, and thus makes himself the *quasi*-bondsman of his creditor, or a certain measure of grain each harvest, crop or no crop. The usual rate is a *topa* of grain, *i.e.*, about five seers per rupee lent, hence this species of debt is known as *topa rupai*. The sum of *ghára* debts in Marwat was in 1875 considerably over half a lakh of rupees, but now it must be less owing to the continuance of good years. The indebtedness of a large proportion of the Marwats is due, chiefly to over-assessment, and the rigidity of our revenue system, but there is also no doubt that without any assessment at all, in bad years or cycles debts would be incurred, and some old peasant proprietors would have to sell or mortgage their holdings.* In the recent Settlement the over-assessed villages have received substantial reductions, but Government still owes them reparation for the great wrong of having for the twenty-two preceding years unwittingly rack-rented them, so to say; and as long as the existing rigid revenue system is maintained, the rules sanctioned for suspensions and remissions should be worked with a wise liberality. In the other exceptional case, that of the owners of the minutest of the minute Bannúchí holdings, Government neither can nor ought to do anything. The assessment is fair, and a crop being a certainty, our system is elastic enough. The cause of the smallness of the holdings is over-population, and for that the State is not called upon to find a remedy. Besides, the Bannúchís are such a poor hybrid race as to be of little political account. With them there is no fear of a stalwart hereditary peasantry being expropriated as there is in Marwat.

"As to the tenant and labouring classes throughout the district they are probably as well off as their fellows in any part of the Punjab. Able-bodied men can always get employment at a fair remuneration, and culti-

* The Marwats are fast increasing in numbers too, and are spreading as tenants over all the northern parts of Dera Ismail Khán.

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vators are still in demand for the Nár tracts, but the supply is deficient except during drought cycles.

General condition of the cultivating and landlord classes

"Now to pass on to the landlord class, the *sufaid-poshes*, who do not cultivate with their own hands. As a rule, they are neither so frugal nor prosperous as the better of the peasant proprietary class. Good twenty per cent. of them are deeply involved in debt, and a large minority habitually live beyond their income A few of course, say ten per cent., are shrewd, careful men, and their holdings and incomes are growing, not diminishing in amount. Old families sink into poverty from two causes, both due to a foolish pride. The head of the house thinks he must maintain a reputation for hospitality, the highest of virtues amongst Pathán, and to maintain it he mortgages and borrows freely. Then his sons are brought up in idleness and married early, and no matter how the *res augusta domi* may press, they disdain to work with their own hands."

Alienation of land by sale and mortgage.

As a rule *zamíndárs* do not sell or mortgage land unless from necessity. An exceptional case is when a man owns scattered plots in different villages, and desires to concentrate his possessions. Such cases were until lately frequent in Marwat, and account for about one-quarter of the transfers which have occurred amongst the Marwats themselves. Of the whole area now found to have been alienated in the last twenty years about 94,000 acres are so to *zamíndárs*. This robs the figures of much of their gravity, but still it must be recollected that of this fraction the transferees of the major portion are moneyed, non-self-cultivating proprietors, and that but for property devolving in equal shares to all sons, large landed proprietors would be now springing up throughout the country, and the bulk of the old peasant proprietors would sink down into the position of tenants. Without first examining the cause of each sale or mortgage by itself, it is difficult to generalize safely. But there can be little doubt that, in the majority of cases, when a peasant parts with his land and drops down into the tenant class, the reason is poverty caused by the rigidity of our revenue system, or by the holding being economically too small to support the number of mouths dependent on it. In many villages in the sandy tracts of Marwat the cause have been over-assessment combined with the exaction of revenue throughout a series of bad years. But speaking of the district as a whole, over-assessment by itself has never driven a peasant to alienate his holding. The market price of fully assessed land nowhere throughout the district falls lower than twenty times the amount of the assessment. The general range is from twenty-four to thirty years' purchase of the revenue. The latter is the average market value for the highest assessed villages of Bannú proper. Thus it is clear that for a man of means neither is the assessment heavy, nor is the inelasticity of our revenue system oppressive. The statement at the top of the next page gives some particulars regarding recent alienations in certain tracts.

SECTION E.—RIGHTS IN CANALS AND CANAL WATER.

Importance of the Bannú Canals.

The canals of Bannú irrigate a lakh and a quarter of acres which pay a lakh and a half of revenue. Thus the subject is one of great importance from an economical point of view. But it is also one of great administrative importance, for the rights in water are as

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Alienation of land by sale and mortgage.

Tahsil.	Tract.	Percentage of assessed land to whole assessed area transferred since 1857-58, by purchase or mortgage and now recorded as held by		
		Zamíndárs	Hindus.	Other outsiders.
Bannú ...	Bannú proper	6	4	10
Marwat ...	Old sandy villages over-assessed in last summary Settlements ...	20	10	3
	Other villages	19	7	5
Isakhel ...	Uplands, *i. e.* all but Bangikhel and *sailába* lands	17	7	5
Miánwálí ...	Country between Salt Range, Shahpúr boundary and bank of Indus	9	6	6

Importance of the Bannú Canals.

valuable as and even more complicated than those in land. And the history of their growth is exceedingly interesting as illustrating the manner in which the people manage such matters for themselves. In the present section the origin, growth, and present condition of rights in canal water will first be discussed. The few largest of the canals themselves will then be described, together with the shares in and distribution of their water, and the arrangements for their clearance. Full details for the minor channels are given in tabular form in Mr. Thorburn's Settlement Report.

Management of Bannúchí canals by the people themselves.

The intricate system of canal irrigation, now in force amongst the Bannúchís, is the out-growth of centuries of contention, of compromise and of gradual change. That this is no exaggerated assertion will appear from the following paragraphs. There can be no doubt as to the antiquity of some of the now existing canals. Local tradition ascribes the excavation of several to the Hánnis and Mangals, whom the Bannáchís displaced over four hundred years ago. The etymology of the names of some of the canals has been lost, *e. g.* those of Kachkot and Chasna. On the Mandán canal a whole turn of four watches (*pahars*), representing a certain number of shares, is now enjoyed by miscellaneous persons resident in different villages. Each fractional possessor knows his exact share, and how some ancestor of his acquired it by purchase or in mortgage from the Hinjaskhels, the original owners of the turn; but of the Hinjaskhels themselves nothing now remains but the name. This fact alone is remarkable evidence of antiquity, and the faithfulness of a traditional account. Again Báber in his "*Memoirs*," writing in A. D. 1505, says: "The Bangash (Kurram) river runs through the Bannú territory, "and by means of it chiefly is the country irrigated." All this is however of no special interest or importance, because cultivation here long preceded Báber's epoch, and without canals there could have been no cultivation. But what is interesting, what is important, is the following fact with its lesson, *viz.*, that under the compulsion of devising a *modus vivendi* for themselves, a rude quarrelsome people should have, without external help, evolved and methodized the

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Management of Bannúchí canals by the people themselves.

elaborate and smooth working system of water distribution, which now obtains. Under that system 71,822 acres of land are irrigated, Rs. 1,28,292 of land revenue are paid into the Government treasury, exclusive of Rs 28,046 more raised through extra cesses on the land, and bread is found for 68,454 mouths. Such being the case, we have recognised the fact that the disintegration of sound native institutions being an acknowledged evil, we should leave well alone; and although our rule here is thirty years old, the Bannúchis still manage their own canals.

Acquistion and development of rights in land and water.

A close examination and collation of the irrigation records, and of the assertions of the different Bannúchí communities respecting the origin of their own grouping into independent *tappas* and villages, affords reason to believe that their traditionary accounts approximate much closer to the truth than might be supposed, and that in past times the principle of the maxim "live and let live" governed their ordinary inter-relationship. There can be no doubt that after the partial expulsion of the Hánnis and Mangals, the sectional *jirgas* of the Bannúchís parcelled out the best lands of the valley amongst themselves in some loose but equitable manner. Those lands immediately adjoined the Kurram, lying along both its banks, and were at the time irrigated by canals, amongst which are the Kachkot, the Shahjoya, and the Chasna. There being room enough and to spare, once a locality for each settlement had been fixed, water rather than land became the first thing definitely appropriated by sub-sections and individuals within the several sectional limits. By degrees the then existing canals were improved and extended, and branch channels and new canals were dug. In each case shares were determined by the amount of labour contributed, and that generally seems to have corresponded with the measure of ancestral right. But the conquering new comers were not the only settlers in the valley, for with the Bannúchí immigrants came a few dependants, Torkhels and others; and doubtless there remained a large remnant of the old inhabitants.* Both such classes were of course subordinate to the Bannúchí colonists, and were generally allowed no rights in water. Squatting, however, was probably permitted subject to the payment of a water-rate. Time went on. Outsiders flocked to Bannú: if holy or learned men, citizenship, *i.e.* land and water, was bestowed on them: if of a humbler sort, they were absorbed into the great class of dependants *(hamsáyahs)*. Thus the possessors of the soil comprised three distinct groups, the dominant Bannúchís, who were both lords of the water and lords of the land, the Sayads and Ulama, who in return for their privileges conferred both spiritual and secular advantages on their benefactors, and the dependant or *hamsáyah* class who, though originally possessing no rights but many disabilities, yet by degrees acquired a claim to water in payment for certain services, such as performing canal labour, fighting, &c. Meanwhile the Moghal, the Duráni, and last of all, the Sikh, demanded his tribute, and at times made arbitrary exactions, fines, and the like. Such demands were primarily

* The strong clan of the Fátimakhels, who own two-fifths of the Mandán canal, are said to be Mangals.

distributed over the *tappas*, each of which in turn apportioned its quota amongst its villages, the measure of assessment being for communities and individuals alike their respective shares of water. But it was not every village, or every person, who could pay his rated sum; hence new arrangements became necessary, and as a general practice the plan of redistributing canal shares in accordance with the amount of contribution of each village or individual was adopted. Thus it came about that up to the Recent Settlement the payment of *kalang* or Sikh tribute was regarded by the Bannúchís as establishing a proprietary title to land and water, and to preclude mortgagees from so becoming proprietors, the custom was that under all circumstances the proprietor paid the tribute if he could, and failing him the mortgagee, who thereby converted his title into one of ownership.

Acquisition and development of rights in land and water.

The cumulative effect of Duráni and Sikh exactions was that by annexation the Bannúchí *tappas quoad* irrigation rights may be placed in one or other of the three following classes, *viz*:—

Aspect on the eve of annexation by the British.

(a) In *tappas* in which water was superabundant, an amalgamation of interests had practically levelled all classes: ancestral shares had been forgotten: each man paid revenue or tribute and did canal labour in proportion to the extent of his holding The management of the canals was still vested, as it is now generally throughout Bannú proper, in the hands of members of the original water-owning class; but such managers were rather the executive representatives of a mixed community, each member of which had equal rights, than of a privileged class.

(b) In *tappas* in which water was barely sufficient with an economic mode of distribution, the distinction between shareholders and non-share holders was preserved. But in practice, except at times of abnormally short supply, every land holder had a right to a share of water from out of the allotment of the village in which he resided proportionate to the area of his holding, provided he performed canal labour and did not change his domicile. The body of share holders had still however some special privileges, *e.g.* a part of their apportionment of canal labour was done for them by non-shareholders, or they gave spare water, when there was any, to whomsoever they chose outside or inside their village limits, or they exacted some special services from the rest, and always, when water was deficient, they exercised a prior right of irrigation.

(c) In *tappas* in which the water-supply was at all times deficient for the irrigated area, those descended from the original founders of the village, or rather excavators of its supply canal or channel, and those who had acquired founders' rights by purchase, force or otherwise, still maintained a very strict and tenacious hold on their shares, so much so that few outsiders held shares. Land and water remained distinctly separate properties, being

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bought, sold and mortgaged independently. In such *tappas* the acquisition of land alone gave no right to water, however willing the new proprietor of land might be to do canal labour. At most the water-lords regarded themselves as under a sort of moral obligation to give some water to lands whose owners had paid a share of the Sikh *kalang*, as long as those owners did an extra amount of canal labour.

Hitherto we have preserved the *status quo*.

Since annexation our policy has been to preserve the *status in quo*. At the first Summary Settlement, the measure of assessment for both villages and individual holdings was the mean of the appraised outturn of the preceding four years. No inquiry into canal irrigation rights was made. The revenue was imposed on the land alone, just as if land and water were a single property one and indivisible. But as the value of a crop, greatly depends on the quantity of silt-charged water supplied to it and as the basis of assessment was previous crop actuals, the first Summary Assessment did in point of fact take full cognizance of rights in water, and was calculated to work harmoniously so long as no change in the pre-existing distribution of water should be made. Had water-lords after assessment combined to rent or sell their surplus water to the best advantage for themselves, one of two obnoxious alternatives would have been forced on Government; it would have been necessary to assess land and water separately, or to assume the direct management of the canals. However water-lords did not combine, and as a general rule all revenue-paying plots continued to receive water as before. Where in places the supply was stopped, the land-lord either bought or rented water, or quietly sold his land, or the dispute was settled in court by arbitration or otherwise. Those who were deprived of their uncertain supply seldom complained. Why should they? They had no absolute right to water. They could always procure it on payment, and water-lords had as much claim to the exemption from taxation of their peculiar source of income as superior land-lords have elsewhere with respect to their special dues. The second Summary Settlement but emphasized the first. The revenue was slightly raised all round, nothing more. That was all the change, and up to 1872, when the Recent Settlement was begun, that remained all the change. Thus between 1849 and 1872, the management of the complicated irrigation system of the Bannúchís continued entirely in the hands of the people, and little was known about it, except that it worked with creditable smoothness. In the rare cases when Government intervention was necessary, the object of that intervention was to enforce the observance of the custom practically obtaining at annexation, or to safeguard the Government revenue. In that period the Kachkot canal and the old Mamashkhel canal were both, it is true, enlarged and extended, but no vested interest suffered thereby. Shares were never arbitrarily taken from one village or one class, and bestowed on another on the ground that the former had too much, and the latter too little water; and yet it is certain that by so doing a more economic distribution of water could have been effected. The most arbitrary act ever done was the occasional forcible closure for some

twenty-four hours of the upper branch channels and distributaries of the Kachkot in order to save the Nár crops, which were dying from want of water. But that act was, if not legal, at least justifiable, because the State, as supreme land-lord and first recipient of a large part of the rent of land, has consequently, as an ultimate resource, the right to regulate the water-supply so as to secure its own revenue. Had the Nár crops failed, a remission of revenue might have been required, but that contingency was averted at a hardly appreciable loss to the higher situated Bannúchí villages.

Hitherto we have preserved the *status quo*.

At the recent Settlement rights in water were very minutely and carefully ascertained and recorded, and the Bannúchí villages *quoad* their irrigation aspect, were found to fall under one or other of the following groups:—

Villages classified under three groups.

(*a*) Water and land are practically inseparable: each land-holder has a right to water proportionate to the area of his holding and the amount of canal labour performed by him.

(*b*) Theoretically water and land are separable properties, but for many years past the one has not been alienated without the other: water-lords, however, do exist as a distinct class: land-holders possessing no share receive water in return for doing a proportionate amount of canal labour and half as much more for the shareholder who supplied the water.

(*c*) Water is a property distinct from land, bought and sold separately: those who possess no share, whether inherited or acquired, receive water from some shareholder or other, either in return for doing a large amount of canal labour, and making in addition some petty customary payment, or after "entreaty" (*khost*) without doing canal labour, but on condition of acknowledging themselves to be dependants, and rendering some small personal services.*

Class *(a)* contains all those villages where water is super-abundant, and Class *(b)* those in which water is only fairly sufficient with economic application. The two together comprise about two-thirds of the old Bannúchí villages. Class (*c*) consists of those *tappas* and villages in which the water-supply is deficient, which is the case throughout *tappas* Nurar, Mammakhel, Shahdeo, Barth and Bárakzai in parts of Ghoriwál, Mandán and Mítakhel, and in one village in Fátmakhel and two in Mamashkhel.

Record of rights in water.

To safeguard the irrigation of the lands of those in Classes (*b*) and (*c*) who possess no water, a declaration was inserted in the irrigation Statements, with the full consent of the water-lords, to the effect that should water not be supplied in the old customary and recorded way, the District Officer may either redistribute the assessment of such lands, rating seven-eighths on the water and one-eighth on the land, or he may require the whole body of water-lords to allot an appropriate share to the land. As an additional precaution,

* It is worth noting that except in the Nár and Landidák, nowhere in Bannú proper is any kind of fixed cash *abiyana* taken.

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Record of rights in water.

those who get water by doing canal labour for it or by "entreaty" have been declared to have a prescriptive right to it, either from the village share or from the holder or holders of some particular share or shares. Besides all this, for class *(b)* the right to alienate water separate from land has been declared to be extinct through desuetude. For Class *(c)* the right to so alienate water has been admitted. All the parties interested are perfectly satisfied, as a rule, water-lords readily grant water in return for canal labour, but of late years the position of those who get water by "entreaty" has been growing harder.

Distribution of canal water.

Having examined the question of proprietary rights in water, the different systems in vogue for its distribution require notice Each main canal is the joint property of a number of villages,* most of which have each a fixed share drawn off directly or from a branch channel. At the more important points of diversion, whether for the shares of a group of villages or for one, a rough but effective contrivance, to be presently described, does duty as a regulator. At the larger of these sluices or regulators watchmen *(chalweshtís)* are stationed to superintend the apportion. The device just alluded to consists of one or more logs or boards of wood, each called a *sitta*, laid horizontally under water across the main and branch channels. By this means the flow over the *sitta* is maintained at an even depth. That secured, the partition is easily effected, by simply dividing the width of the water section according to the share belonging to each channel. To preserve the required width either boards or upright sticks backed by clods, stones and brushwood, are used. The unit is generally one or more fictitious finger lengths to the first joint. The smaller is generally termed *gánda*, the larger *guta*. But this unit varies on most canals; *tappas* and sometimes single villages, making use of some special standards of length of their own. At most points of partition the *gánda* or *guta* merely means a fixed fractional part of the whole share of water available for division at such point. This multiplicity of measures, and the want of one fixed length unit, of which all others shall be multiples, is rather confusing. The shares are generally measured off by sticks notched or otherwise marked at regular intervals, or roughly by hand, or even by pressing into service a maize or *bájra* stalk, divided for the occasion into the required number of parts. Where the water-supply is abundant, or fairly sufficient, accuracy is never attempted, and the sluices are always open. But when the Kurram is low, an approach to accuracy is necessary, and a common interest guarantees a surprising degree of fairness. When concord fails, the *tahsíldár* arbitrates. But on many canals and water-courses, especially those whose supply is scant for the area to be irrigated, the distribution is effected by each group of shareholders drawing off the whole water-supply in fixed rotation from the channel which feeds theirs. This too is generally the method of interior village partition, when such is necessary, by bodies of landholders on share-

* "Most," not "all," because some twenty villages are privileged to draw off as much water as they choose, the reason being that they lie highest, and the canal was their's originally, or that their land was taken up without payment of compensation for the canal, or that lower-lying villages could never coerce them.

holders *inter se*, and is followed in most villages at times of deficiency of supply. The great feature, and one indicating a remarkable power of self-government, is the method by which each turn (*wár*), or what may be called the periodicity of applying water, is regulated. This method is simply the casting of lots (*isk.*)

An illustration of partition by drawing lots.

The whole process can best be understood by an illustration. Let us take the lower Mandán branch of the Fátimakhel-*cum*-Mandán canal; that one with its head in the Kurram just behind the old artillery lines. Suppose a freshet in the Kurram has destroyed the head works of the canal, and that each village has supplied its quota of labourers. With much tom-toming and noise the *band* is renewed. Water flows once more past the permanently open sluices, where the canal divides into three channels, one for Fátimakhel, one for Mandán, and one for Hinjal. Following down the Mandán channel, we come to a place where it bifurcates, the Badawa drawing off half, and the lower Mandán half. So far the flow has been constant, shares being regulated by the *sitta* contrivance described above. But from this point the Mandán share is apportioned amongst its thirteen shareholding villages by recurring turns. By ancient custom a whole round or circuit of turns (*daur*) is six days and six nights, two of which is a completed circuit for the Kafshikhel villages, two for those of Sikandarkhel, and two for those of Lodikhel. The lower Mandán channel being again charged with water, the chosen representatives of the shareholding villages assembles. Each selects a pebble, a twig or other substance, and the three lots are together consigned to an ignorant bystander, who draws them one after the other. Whosoever lot has been first drawn takes the first two days, and so on. Now each of the three major turns of two days has a certain number of sub-divisions, the unit of time being one *pahar* or watch, of which there are, as with us, four in the day and four in the night. The unit of time, whether two *pahars* or one as here, is always and everywhere divided into two parts, the one being by day and the other by night. Such a division is necessary to equalize shares, the length of day and night being variable, and the sun being the only time-piece used by the Bannúchís. Well then, priority for the three major turns having been decided by lot, priority for the sub-turns is settled in the same way, and so on until at last each village, and each large body of shareholders in it, have their exact day and hour fixed. An hour or so suffices to make the whole arrangements for the full circuit. Nothing is written.

But besides settling the sequence of turns, provision has to be made for the contingency of the channel failing before a circuit is completed. In this matter there is a diversity of practice. On the Mandán canal the custom is to decide during each drawing of lots whether that particular circuit shall run until another failure of supply occurs, or until each village has in rotation applied water for one or more fixed number of turns, in which latter case the interval of failure would be *dies non*. The former practice is termed *wucha-tánda*, the latter *tánda-ba-tánda*. On most canals there is a fixed rule to govern breaks in the supply of water, the general, and perhaps the sounder one, being the *tánda-ba-tánda* custom. On the small Tochi

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(Gambíla) canals a middle course is followed. The *tánda-ba-tánda* rule only obtains provided a village had not begun its turn when the water ran short: if it had, though only for half a *pahar*, it loses the rest of its turn in that circuit. Regarding the partition of the unit of turn, be it one *pahar* or one day, various practices exist. Every land-owner applies water drawn off by his own little distributary during the whole turn, the water being either not divided at all or divided on the acreage, or the highest lying fields are first irrigated and then the lower-lying in regular sequence, or lots are drawn to determine whether such shall be the order or the converse, or some privileged persons, *e.g.*, descendants of the founders of the village, or the excavators of the channel, apply the water first to their fields, and then all other turn it on to theirs simultaneously, their respective distributaries being opened to their rated width. As a general rule a man has a right to use exterior water-courses within the limits of the area of inter-connected villages for the conveyance of his water. If domicile be a condition of his receiving a share of water, as it is in a majority of villages for both water-lords and others, he must still continue to reside in his original village, though the land on which he applies his water lies elsewhere. If domicile be not a condition, he may reside where he likes so long as he does canal labour with the village, from which he draws his water. If the distribution in the exterior water-courses be by "turns," he can only use those channels during the interval between the recurrence of a turn; if by permanently open regulators, he can draw off his measure of water by one of them, or less commonly by a new one of his own. When objection is raised to the latter course, it is often wise to prohibit the tapping of a channel at a new point.

An illustration of partition by drawing lots.

Tinga or canal-labour.

In the preceding paragraphs the term "canal-labour" has been repeatedly used, and on its due performance greatly depends the measure of the irrigation right. This canal-labour is of two sorts, *viz.*, *band*-making and silt clearance. The former is the joint concern of all the shareholding villages of a canal, and for this purpose they act as one corporate body under their *tappa maliks*, or other representative managers. The quota of men leviable from each community is in most cases the same now as it was on annexation, when it bore a fixed proportion to the water share. Each village has its own roster. The general rule is that no one having a beneficial interest in canal water is excused from contributing labour in proportion to his interest. Even Sayads and village and *tappa* headmen have to do their share. Where tenants cultivate, they do the work for their landlords, canal labour being an ordinary obligation of tenant tenure with the Bannúchís. But every rule has its exceptions. Accordingly we find the descendants of two famous chiefs, Dakkas Khán and Jáfir Khán, who achieved their own exemption, have not hitherto been required to supply labour on certain *bunds*. Similarly here and there a whole village has hitherto done no *bund*-making, either because it had been very powerful, as Bazár Ahmad Khán, or had long long ago given land *gratis* for the canal or its extension, as Ismailkhel. In a few cases an equivalent for *bund* labour is given. Thus Amandi, whenever necessary, supplies instead

of a quota of men fifteen logs or large branches for the great Kachkot *band*. Another instance is that of the village named Kuri-Shekhan. Its case is altogether curious, and attests the antiquity of some Bannúchí institutions. Many generations ago its founders (Shekhs) were given water, and land too, probably, on the sole condition of their preserving an equality of partition at the point of bifurcation of the Badewa and lower Mandán canal, already mentioned. To this day Kuri-Shekhan performs its ancient functions, and in return is excused for its rateable share of *band*-making. When, notwithstanding due notice, a village fails to send its quota of labourers, the managers levy a fine (*nágha*) or what may be euphemistically termed an absentee or commutation fee from it. The amount is from two to four annas per diem per head of absentees. In some cases when a village is wholly unrepresented, a lump sum of Rs. 5 is levied. Were a man not to pay his fine—which is in fact hire paid to a substitute—he would get no water. Owing to this, cases of objection seldom occur. The receipts are generally spent on feasting (*sohbat*), the entertained being those who did attend and did the work. Absenteeism is infrequent. Such is the custom on all the canals and water-courses excepting the Kachkot, the largest canal in the district, and the Landidák, on both of which the fines are credited to a special canal fund, as will be hereafter explained. On the whole the work on the head *bands* of the smaller canals and water-courses is not onerous, being distributed over so many hundreds of persons. Probably eight days' labour in the year is the average required from a payer of Rs. 10 revenue. Silt-clearance is a distinct service from *band*-making. For this there is no inter-relationship between villages. Each ordinarily looks after that portion of the channel which is within its bounds, and that alone. Owing to this want of combination *tail* villages frequently suffer. This is conspicuously the case on some canals, *e.g.*, the Zambila. Main channels are generally cleared out once a year, and smaller ones much more frequently. The former work is done under the superintendence of the village headmen; the latter, being more of a private concern, by the special shareholders. Absentees are fined and the money is spent in the same way as stated a few sentences back. Clearance work is much heavier than *band*-making, because of the constant deposit of silt which goes on. The amount of silt held in suspension in Kurram water is surprising. So great is its quantity that by repeated floodings a man can easily raise the level of a field several inches in the course of growing a single rice crop.

Tinga or canal-labour.

Surplus or spill water.

The main canals and distributaries have neither escape channels near their heads, nor other means of excluding unrequired water from them, consequently there is much waste. When water is not wanted, it is run off into the Kurram, Tochi or Lohra (the dry Barán) or on to lower-lying lands. The consequence is that much land is either swampy (*dhand*), or subject to the outburst of springs (*chína*), or to general surface exudations (*nau*). The too great saturation of soil seems to promote the outcrop of *reh* (*kallar*), which is a great sterilizer. Such evils are most active in the cold weather, when there is a superabundance of water. But complaints are comparatively rare, because the present state of things is that

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Surplus or spill water.

which has existed from time immemorial. Each channel, each petty distributary, each field, has near its tail its own prescriptive escape, the position of which is fixed and cannot well be changed. Were even the twentieth part of an acre, previously free from the servitude of receiving spill (*chilma*), deteriorated by any alteration in the mode of passing off useless water, or, conversely, were land hitherto benefited by spill deprived of its source of irrigation, claims would certainly be made for compensation and a return to the old *status quo*. So thoroughly, however, do landholders know and appreciate their rights and obligations in this matter that disputes are not of frequent occurrence. Much spill and spring water has been utilized by means of catch-water channels, which are now the permanent and only source of irrigation for many villages and scattered plots of land. Rights and obligations appertaining to surplus water are of very great importance, and were separately recorded at the late Settlement. In the Bannú *tahsíl*, the Marwat Nár, and the villages near Kurram, there are 2,291 acres unculturable owing to swamp and 2,429 owing to springs and exudation; while 5,098 acres are irrigated from surplus water, and 4,058 acres from springs, the last two areas paying revenue amounting to Rs. 8,694. Besides this, scattered plots aggregating at least 1,000 acres more are irrigated from surplus water.

Kachkot canal. General description.

The Kachkot is the largest and most important canal in the district, having a course of about twenty-five miles, and irrigating, besides the lands of certain Marwat villages beyond the Nárs, 41,723 acres assessed at Rs. 38,808. The origin of the name Kachkot is not known. The upper part was, according to popular tradition, in use by the Harmis and Mangals, prior to the advent of the Bannúchís. The declivity of its bed, and the somewhat tortuous alignment of its upper portion, seem to indicate that a natural channel was first converted into a small canal. It is undoubtedly of considerable antiquity, and has grown to its present dimensions by the labour of successive generations assisted by the great velocity of its current, a characteristic of most Bannúchí canals. That velocity has served to deepen and enlarge its channel until it has become the broad, swift-flowing stream of to-day. At annexation it was not so large as it is now. At that time the Barán branch, which diverges from it about four miles from its head, received a good half of the water in it at the point of bifurcation, and the rest flowed on in a narrow channel for about eight miles, and tailed in Kakki-Barth near the Akra mounds. But in 1852-53 its bed was widened, and an extension run into the jungle tracts beyond now known as Nár. From end to end of its course its water is drawn off by numerous distributaries, each of which, the upper thirteen excepted, has a fixed share. At intervals along its course between the head of the Barán branch and the first masonry sluice of the Nár tracts are nine overfalls, of which four are of masonry, whilst the rest are constructed of timber, brushwood and stones. Their objects are to assist partition, to raise the level of the water, and to facilitate its flow into the branch channels above them. But they also act as stop-dams—one alone is for a mill-race—and by checking the velocity of the water, arrest the degradation of the

bed. However, as the soil, where not a stiff clay, is fairly cohesive and the subsidence of some of the mud held in suspension is always going on, the Bannúchís generally are not apprehensive about the lowering of the bed levels of their canals.

Distribution.

Thirteen distributaries above the Barán branch draw off water *ad libitum*. To promote the flow a small catch-water *band* is run diagonally into the stream. This is a common device at the head of a *viál*, which is the Bannúchí word for a canal or watercourse. The size and conditions under which such *bands* may be used are all regulated by ancient usage. The limit of requirements is supposed to regulate the amount of water taken by the thirteen privileged *viáls*, but in practice waste does occur, and will continue until masonry outlet-heads are substituted for those temporary contrivances now in use. At the Barán divergence the Kachkot divides into two main channels, two-fifths of the water passing off into the Barán, and three-fifths continuing in the main canal. A masonry sluice or regulator is much required here, and could be easily made. From this point the Barán can best be regarded as an independent canal, and will be described below. The water separately remaining in the Kachkot is here divided into 252 shares, "fingers," of which the *viál* Mír Akram and fourteen others have amongst them 149, and the remaining 103 are reserved for the Bannú and Marwat Nár tracts, and have been apportioned conditionally amongst the Nár grantees. The Nár portion of the Kachkot will be treated as a separate canal, and so described. We have, therefore, nothing to do with its 103 shares here. The flow of water in all the *viáls* with heads in the Kachkot is constant. Some of the outlet-heads are of masonry, but most are still temporary and regulated by the *sitta* device mentioned in a preceding paragraph. Amongst the villages *inter se* the prevailing mode of distribution is by "turns."

*Proprietary rights in water.

Amongst the upper-lying villages and those near the heads of some of the lower distributaries, water and land are not alienable separately, and the right to a share depends alone on the performance of canal labour, with or without residence, as the case may be. But in the *tail* villages generally, and especially those of the large Sangari branch canal beyond the Lohra, water and land are distinct properties. Much of the spill is utilized by other villages. That from the *viáls* of Mitakhel villages lying between the Kachkot and the Lohra is wasted in the Lohra. Much escapes down the Barán branch, which in the full season empties itself into the Kurram. That from lands adjoining the Kachkot is as a rule returned into it. A good deal is caught by a catch-water canal dug about eight years ago, which runs nearly parallel with the Lohra, and has a nominal head in some springs near Akra. But most passes on throughout the cold weather into the Nárs, and supplements their rather scant supply, and partially irrigates some Marwat villages as well.

Surplus or spill water.

* Some doubt was felt at the late Settlement as to what proprietary rights in the channel of the Kachkot and in the trees of spontaneous growth on its banks should be entered as belonging to Government. At Mr. Lyall's suggestion the channel has been treated down to the Khula Amirán as "belonging to the canal," and the trees as "pertaining to the canal" and to be used for its *bands*, bridges, &c. Below the Khula Amirán both are Government property.

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Canal-labour (*tinga*).

The Kachkot *band* is a large structure composed of boulders, timber, shingle, matting, and brushwood. On its length and stability depends the volume of water which enters the canal. It ordinarily diverts from a sixth to a quarter of the Kurram water. It is entirely swept away some four or five times in the year, say once in March or April, and three or four times between June and September. The Kurram freshets are seldom high enough in the other months to do more than breach it in places. When it is broken, little or no water can enter the Kachkot, the bed of which sometimes remains dry for from five to ten consecutive days. The *band* is repaired and maintained by unpaid statute labour, under the direction of a Government official styled the Nár *darogah*. The number of men liable to summons for *band* labour is at present 700.

The complement of 700 men is only summoned when the *band* has been destroyed and water is urgently wanted. On other occasions a smaller number suffices. Plough oxen are sometimes levied instead of men Absentees are fined four annas each per diem. The income goes to maintain a small staff of canal watchmen and towards the pay of the *darogah*. In July and August gangs of men, taken in rotation, are often stationed at the *band* to repair breaches as they occur. General canal clearance is performed in the same way, but is very light compared to *band* labour. The *darogah* has hitherto had no jurisdiction over the branch canals and distributaries from the Kachkot beyond their head outlets or sluices.

The Bárán canal or branch of the Kachkot. General description.

The Barán as its name (" *rain*") indicates, originally served as an escape for the Kachkot, and is said to have been so used by the predecessors of the Bannúchís At all events it received no fixed share of the Kachkot water until very recently. It seems that Ismailkhel, Khujarri, and other villages then collectively termed *tappai*, had formerly a canal of their own, the old Zambíla with a head in the Kurram It ran through Mandán, received as much as it could carry of the spill of the Kachkot, and then irrigated the *tappai* villages. But about 1810 or earlier Bazár Ahmad Khán seized its upper part, and converted it into what is now known as the Kamboh *vál*. Thus the *tappai* villages had to depend on the uncertain escape of the Kachkot alone to supply what remained to them of their Zambíla. After a time they appear to have come to terms with the Kachkot villages, and in return for canal labour to have been allotted an ambiguous share which since 1852-53 has been definitely fixed at two-fifths As now constituted, the Barán has an almost clear course of about a mile and a half before it divides into two channels, the new Zambíla and the Barán proper. Both soon split up into a large number of watercourses, and irrigate an area of 8,692 acres assessed at Rs 11,850

Distribution of water.

Of the 180 shares into which the Zambíla and Bárán proper are divided, the former takes 157 and the latter 23. But, as the men of the Ismailkhel *tappa* hold lands under both channels, they are in the habit of conveying 17 of their 23 shares round by the Zambíla for the *rabi* crop, thus raising the number of the Zambíla

shares in the cold weather to 174. The Zambíla sheds off nine distributaries, each with a fixed share constantly flowing, all of which irrigate the lands of the Ismailkhel *tappa*. The rest of its water—about one-quarter—goes on in the main channel and is applied to the Ghoriwál *tappa*, and to five so-called Khanjarri villages. All five receive a very scant supply. The 23 shares of the Bárán proper are divided amongst three distributaries, and go to irrigate lands in the Ismailkhel *tappa*. But although all its share of water is thus absorbed, the main channel is seldom or never dry, as it receives the spill of the Chasna and Mandán canals, also much water from springs.

Distribution of water.

Water and land are still nominally distinct properties, and in most villages the water-lords and their shares are still known. But as in practice the right to water everywhere depends on the performance of canal labour, and no water had for many years been separately alienated, the shares were generally not recorded at Settlement. Domicile is required from *hamsayáhs* in all the villages, and in some from men of the dominant stock as well. Such men have still a few special privileges, *i.e.*, giving water on "entreaty" when there is any to spare. The Zambíla tails in the cold weather, after receiving the spill from some Bannú Nár watercourses into Mammakhel, and two other Marwat villages which it irrigates. Two catch-water canals, the Páila and the Pail, *alias* Isakwála, have their heads in the marshes formed from the waste of the Zambíla and Kachkot. The Chasna and Mandán canals, after irrigating the large *tappas* of Mandán, Bazár, Sádat, &c., tail into the Bárán proper, which also receives much of the waste from the Ismailkhel fields. These united sources raise the escape channel of the Bárán proper into a considerable stream. So great is it that four water-courses, one, the Ghoriwál *viál*, large enough to be called a canal have their heads in it. Two other small *viáls* draw their supply from springs. Thus from spill collected within the area under the Bárán, but derived through springs, exudation, and the tailing of several foreign canals from a very much wider area, no fewer than eight new *viáls* are formed, which, after irrigating ten or twelve villages partially or wholly, do much to forming the great Ghoriwál swamp. In those eight *viáls*, however, the water is clear, and therefore performs only half the work of other watercourses, which are fertilisers as well as irrigators.

Proprietary right in water.

Spill or surplus water.

Correctly the number of shares represents the number of men liable for Kachkot *band* work. But we have seen that the Bárán complement is 150 not 180. The difference, 30, is due to the lands under the Warana and the Jáfir-welu *viáls* contributing no labour; the former because it used to take water *ad libitum*, but since 1852-53 receives a fixed share; the latter because Jáfir Khán achieved its exemption, and up to the present time the doubtful claim to a like privilege by his descendants and fellow clansmen on his *viál* has never been challenged. With these two exceptions each distributary sends as many labourers as it has shares. As to the Bárán clearance it is done twice a year in the usual way. There are no exemptions.

Canal labour.

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The Nár extension of the Kachkot canal.

General description

When in 1852-53 the Kachkot was continued into what is known as the Bannú and Marwat Nárs, that whole tract was parcelled out into compact lots varying from forty to one thousand acres, and given away to deserving men with a corresponding amount of water. The measure of both land and water being in *kanáls*, and a *kanál* being the eighth of an acre, a grantee of 100 acres came to speak of his share of water as 800 *kanáls*. The alignment of the Kachkot extension was along the watershed of the Kurram and Gambíla (Tochi) *doáb*. The length of the main channel cannot be precisely given, because soon after it enters the Marwat *tahsíl* it spreads out like an open fan, and each watercourse has a special name. From the masonry sluice, called Gandi Amirán, immediately above which the old Kachkot may be said to have ended, to one of the tail Marwat Nár villages now under it, is a distance of about ten miles. Grants of land with water continued to be made for some years subsequent to 1852, and up till a few years back water alone was occasionally given to thirsty Marwat villages, and in some few cases to importunate persons who owned no land within the area commanded by the canal. Thus the number of shares in water was repeatedly augmented, and the supply is now barely sufficient for the spring crops, and not enough to irrigate one-tenth of the land for an autumn crop. The tail villages in the Marwat Nár receive little water except in the cold weather. Taking the irrigable area as the area irrigated it is as follows:—

Bannú Nár	11,357	acres assessed	at	...	Rs.	8,350
True Marwat Nár	11,011	do	at	.	„	4,809
Miscellaneous lands in Marwat.	5,926	do	at	...	„	3,654
Total ...	28,294	acres paying		..	„	16,813 land revenue.

Distribution

As the different blocks were allotted or shortly afterwards, outlet heads were made at convenient points on either side of the canals, their positions were sometimes changed. At first the flow was regulated by the *sitta* contrivance, but in 1868 the conversion of such rude regulators into masonry sluices was begun, the cost in each case being defrayed by those interested in proportion to their shares. The whole water of the Kachkot, which passes the great masonry sluice called Gandi Amirán, belongs to the lands of the two Nárs, a few old Marwat villages and the Bitanni Settlement of Harámatála, which latter is exempt from canal labour. The people speak of their shares in *kanáls*. But such a unit of measure requires high figures, and is in itself rather unintelligible. It will, therefore, be better to make the unit the inch, only premising that the inch generally represents 2,000 and in places 1,000 *kanáls* of water. The Kachkot at Gandi Amirán is divided into 170 inch shares thus:—

Thirty-four-and-a-half are drawn off by the Khula Amirán distributary, by which nearly half the Bannú Nár villages are irrigated. At about a quarter of a mile or less from its head there is a masonry sluice dividing the water into three unequal shares, which are carried off by three independent watercourses.

Distribution.

Seventy-one remain in the main Kachkot channel,

Sixty-four-and-a-half are what is called *afzúd* or *kacha* shares, that is, flow only in the cold weather and onwards until April, and irrigate land for the spring crops alone. Their outlet is shut off from the ingathering of the *rabi* crop until about the end of November.

As the water is divided at the Gandi Amirán by a sluice contrivance, so it is by similar means at intervals down the main channel. But the inch unit of width only exists on the upper four sluices, which are of masonry: thence below and for most of the villages *inter se* the loose "finger" measure is the unit, and represents "1,000 *kanáls* of water." Again, on the lower masonry sluices an inch of water is of an ever diminishing value, because the number of inches is calculated afresh at each. For instance, at Gandi Karím, the next below the Gandi Amirán, the width of the "fixed" shares should be 71 inches, but is 82 inches to correspond with the "164,000 *kanáls*" under it. The same is the case with the "finger" measures. This confusion and disproportion amongst shares of equal nominal value seems to arise from the highest sluices having been made first, and water having been given away afterwards at different places below. Miscalculation may also partly account for it. As to the mode of partition on the different distributaries between the share-holding villages, the rule is permanently open outlet-heads, the exception the taking of all the water in rotation. Of the surplus (*afzúd*) or extra spring crop shares, only one-and-three-quarters go to villages in the Bannú Nár. All the rest has been allotted to Marwat Nár and other tail villages. Most of the distributaries have double outlet-heads, one for their "fixed" or perennial share, and the other for their extra cold weather allotment.

Proprietary rights in water.

Water and land were generally granted together on the understanding that they were in future not to be regarded as separate properties. In the course of the recent Settlement it has been distinctly laid down that water can only be applied to the land for which it was granted, but that grantees owning more water than is required for the irrigation of such land can separately alienate that surplus quantity, which would otherwise be of no use to them. Cases of the sale or mortgage of water without land, which had occurred before or early in the Settlement, were each dealt with on their respective merits. Where water had been given to landless individuals, a term was allowed them to procure land, a liberal allowance of water was then allowed for that land, and the remainder will, on the death of each grantee, revert to the land of that village with which it has been assessed, the grantee meanwhile paying a specially fixed fraction of the revenue of the village. There is very little spill water. The general rule already explained holds good about it.

Spill water.

Canal labour.

Bannú Nár sends 100, and Marwat Nár at present 200 men for the Kachkot *band* work. The levy is one man per 1,000 *kanáls* of water, but in the case of surplus (*afzúd*) water the contribution can only be demanded during the season the *afzúd* outlet-heads are open. In the Bannú Nár canal labour is an obligation in the tenant's tenure. But in the Marwat Nar special canal labourers, who are as often

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tenants as not besides, called *kaslahs*, are maintained and paid in kind at the rate of one-eleventh of the grain from the common heap.

The Landidák canal. General description

Until 1855 Mamashkhel had a small *viál* of its own called Landai (*landa* = short), but in that year Major Nicholson extended it to a *dák* or waste clayey tract nine miles beyond, and since then both canal and tract have been known as Landidák. The Landidák lands were then divided into lots, and given away much in the same way as those of the two Nárs had been. In both the cases of the Ladái and Kachkot all the labour was supplied gratis by the people, rewards being given in the shape of a new or extra water allowance, and in a few cases in cash, and all vested interests in water were preserved intact. The Landidák canal as now existing has its head immediately above that of the Kachkot, and though possessing a small Kurram *band* of its own, depends indirectly for its water-supply on that of the Kachkot. The extreme length of the Landidák canal is eighteen miles. Its course is almost at right angles to that of the Kurram and Kachkot. After passing through the Mamashkhel *tappa* it crosses the Lohra [*wúch* (dry) Baran or Bárán] by means, not of an aqueduct, but of a temporary *band*, traverses the Barákzai and Nurar *tappas*, in the latter of which it is augmented by the tail of a Tochi *viál* called Aimal *band*, and finally at a sluice called the Khula Mazánga enters the tract its prolongation was specially designed to irrigate. In all thirty-two villages benefit by it, of which twenty-two are the small new Landidák estates founded in 1855. The whole area irrigated is 11,573 acres assessed at Rs. 4,894.

Distribution.

The highest outlet-head is the Sadar Ghosha, a petty *viál* which draws water *ad libitum* for a very small area in Amandi. This water was granted free as compensation for land taken up in 1855. Below the Sadar Ghosha, Mamashkhel draws off one-third of the Landidák water by means of four outlet-heads, all of temporary structure and uncertain measuring power. Of the two-thirds remaining nearly six-sevenths is the share of the twenty-two Landidák estates; but as they are at the tail of the canal, and few of the outlet-heads on it are yet of masonry, the said twenty-two estates receive much less than their allotment. As on the Kachkot so here the unit of measure is various, namely, "*ganda*," "*guta*" and "a thousand *kanáls*," and the precise length of each and their interpretations are not absolute. In each case the unit, whatever its name, must be regarded as nothing more than a fixed fractional part of the major share of a village or group of villages, and that major share is loosely a known fraction of all the water in the canal at a certain point. The main outlet-heads are open all the year round, but share-holding villages and plots *inter se* irrigate in rotation by one or other of the "turns" (*war*) practices.

Proprietary rights in water.

For the old lands formerly under the Landái *viál* the general rule is that all have a right to water who do canal labour, and that water and land, though distinct properties, are seldom bartered separately. But between the Lohra and the Khula Mazánga the village usage pre-obtaining for the other *viáls* from the Tochi (Gambíla) governs rights in water granted in 1855, or subsequently, and the prevailing

usage is that water and land are separate properties. For the twenty-two true Landidák estates the rules stated for the analogous cases of the Bannú and Marwat Nárs apply.

Canal labour.

Mamashkhel sends 71 men at one man per two *gándás*. Their special charge is the small Kurram *band*, and clearance work down to Lohra, into which their old Landái *viál* tailed The rest of the canal supplies 138 men for the maintenance of the Lohra *band*, which often breaks, and clearing the channel from the Lohra downwards. The true Landidák villages also send hands to repair the Aimal *band*, Tochi *band*, when so required. Regarding clearance and *band*-making generally, the obligation to send their quota ceases with the limit of the interest of the community. Below the Lohra the levy is two men to every "1,000 *kanáls*" of water, but as in the Nárs the holders of a cold weather allowance (*afzúd páni* or *kache obah*) only send men when in receipt of such water. The whole management is under a Government official termed the Landidák *darogah*.

Administration and superintendence of canal irrigation in Bannú proper.

It has been mentioned that the canal-water which is supplied to the Landidák and Nár tracts, was Government property, and has been granted conditionally to the owners of those tracts. All the rest of the water in Bannúchí canals was and is the property of the people themselves. Hitherto the distribution of water amongst the Nár and Landidák estates, and the maintenance of the Kurram training *band* of the Kachkot and Landidák have been supervised by two *darogahs* appointed by the district officer. To meet the cost of the small irrigation establishment a cess has been levied on all water granted by the State. Fees too have been charged on marriages, and a large income has been derived from *nágha* fines. The total annual receipts have been of late years about Rs. 1,500, a sum sufficient to cover the pay of the two *darogahs*, their two writers, and a small staff of canal watchmen besides. In the recent Settlement sanction was obtained to raise the *patwári* cess in Bannú proper to Rs 5-8-0 per cent. and treat a portion of it as an irrigation cess, and to levy for the same purpose a special cess of Rs. 5 per cent. on the revenue of the Nárs and Landidak. It thus became possible to remodel the irrigation establishment, and to place it on a better footing. The new arrangements came into force from 1st January 1879. Under them the annual charge is Rs. 2,760, of which Rs. 1,772 are derived from the *patwári's* cess, and Rs. 852 from a special irrigation rate of 5 per cent. on revenue. The deficit is more than covered by fine income. Of late years receipts from this source have been very large, and have fallen with some severity on the poor Landidák and Marwat Nár villages. As a general rule no *nágha* will in future be levied except for the wilful non-attendance of the summoned quota of labourers from the Nár and Landidák estates,and from other villages only when work has to be done on the Kachkot *band*.

The Kas Umar Khán in Isakhel up to commencement of Regular Settlement operations.

The preceding pages deal only with Bannú proper and Marwat Nár. We now pass on to the Isakhel *tahsíl*. The old name for the southern part of that country, and one too still often heard in the mouths of a Marwat or Miánwalí peasant, was *tarna*. It seems that within a generation or two of the settlement of the Isakhel branch of

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Rights in Canals and Canal Water.

The Kas Umar Khán in Isakhel up to commencement of Regular Settlement operations.

the Niázais in their present home, a network of small canals covered the face of the country, and that aqueducts of sorts were freely used, whence the appellation *tarna* or aqueduct. In those days the Kurram appears to have flowed in a northerly course for about seven miles after piercing the hills at Tang-Darra, in which case its bed must have been much higher than it is now. A good deal of the old left bank can still be traced. Besides this, the Indus frontage of the upland tract between the villages of Khaglanwála and Trag was a mile and more eastwards of its present line. Thus irrigation was easier, and the irrigable area larger than in our days. Whatever were the physical changes before the beginning of this century, it is certain that there have been none of importance since the old site of Isakhel was eroded about 1830. Below Tang-Darra the Kurram seeks the Indus by the same eastern channels as it did when the Kas Umar Khán was dug. That *kas* is still the largest canal of the country. It replaced an older one. It was excavated about seventy years ago by Umar Khán, at that time chief of the Isakhel, to water his own village, then as now called after him. But as his village lay from seven to nine miles from the head of his canal, some of the intervening lands were also irrigated from it. Canal labour used to be performed by a special staff of men, and they and the canal owners were remunerated with a share of the irrigated land or crop. In the former case each plot of land was divided into two equal parts, one of which was retained by the land owner (*sajjí*), whilst of the other, three-fourths were allotted to the canal labourer (*wákú*), and one-fourth to the canal owner (*máshki*). In the latter case one-sixth of the crop went to the canal owner and labourer, half to each. The practice of dividing the land obtained in Umar Khán's village, and latterly on several of the small distributaries (*surgís*) from the *kas*, whilst that of the division of produce was the rule on the upper portion of the *kas*. In Umar Khán's village the *status* of land-owner and canal-owner was combined. At the first and second Summary Settlements the cultivator was generally settled with directly without reference to the terms of his occupancy. Thus all canal labourers were revenue-payers, though in fact tenants-at-will. In 1856-57 the superior attraction of new Indus alluvion, and the easier livelihood to be gained thereon, induced most of those who worked on the *kas* to abandon their irrigated holdings. But after a time Captain Coxe induced the deserters to return by promising them nearly the whole of the canal-owner's share of produce in addition to their own. The canal-owners were otherwise recouped for the loss of their share. The remedy was only effectual for a time, and before long the working of the *kas* again became inefficient. Disputes became frequent, and dissatisfaction was general. The three interested classes, *máshkis*, *sajjís* and *wákús*, all complained, and recriminated on each other. What was the status of each with reference to his recorded holding? Who was responsible for the revenue of plots abandoned by canal labourers? What was to be the penalty for breach of contract in supplying water? Was there any contract? Such were the questions which arose, and various were the decisions given. However, the joint exertions of Government officials and the canal-owning class staved off

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a total collapse until the commencement of the recent Settlement, when it was found that some strong remedy must be applied, as the old system had broken down beyond hope of revival.

The first point to determine was the status of the *wákú* class. They were found to be simple canal labourers, paid in land for produce, and dismissible, like any other servant, for ill performance of work, if not at the will of his master. Most of the men admitted that they had no occupancy rights, and, as it was a fact that their work was not well done, no ground remained for according any of them such rights. For similar reasons on some of the later made distributaries, the canal-owner's right to retain their $\frac{1}{8}$th share of the land was extinguished. They had failed in their contract to supply water to the land-owners. The position being thus cleared, the *tinga* system was decided upon as being the only feasible method for working the canal, should Government not assume the direct management. This system is that already described as having obtained for ages in Bannú proper. Under it each land-owner has to take a part in silt-clearing and *band*-making proportionate to his share of water or land, or submit to the penalty of a fine (*nágha*). The burden of providing labour is thus imposed directly on the land-owners, and Government is enabled to make the settlement with them. After some opposition on the part of a factious few, it was introduced in 1875, and has since been in operation. At first difficulty was experienced in inducing Pathán land-owners to work with their own hands. Their forefathers had never stooped to labour only fitted for Játs and other inferior beings, so why should they? The land-owners are, however, now reconciled to the new system.

The *tinga* system introduced in 1875 on the *kas*, and in operation ever since.

It has been mentioned in the last paragraph but one that the canal-owners were "otherwise" recouped for the loss of their one-twelfth share of produce. The way was this: On the death in 1856 of Muhammad Khán, grandson of the Umar Khán mentioned above, the Government of India sanctioned the continuance of the "dues" of the late chief to his seven sons and one grandson. Amongst those dues was put down the item of *abiyána* calculated to amount to Rs. 1,064-8-0 a year. This *abiyána* was the one-twelfth share of produce which Muhammad Khán received from kind-paying lands under his *kas*, and it was with this one-twelfth that Captain Coxe had bribed back the *kas wákús*. Neither Captain Coxe nor Government seem clearly to have apprehended that the *abiyána* was essentially a proprietary and not a *jágír* item of income. However, after some correspondence Rs. 1,064-8-0 a year as *abiyána* were granted to the deceased chief's eight successors "for their lives and that of the male issue in the direct line," and that sum has since been annually disbursed to them from the Treasury. By the above transaction Government substituted a perpetual cash allowance for the old kind share enjoyed in certain villages by the owner of the Kas Umar Khán, and thereby purchased, so to say, that owner's rights over the whole canal, except that portion of it which irrigates the village Umar Khán itself. The result is that about two-thirds of the Kas Umar Khán has been recorded as Government property, the water of which is apportioned amongst certain villages and plots, the holder having in return to do *tinga* and pay revenue.

How Government bought two-thirds of the Kas Umar Khan.

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The fact that so much of the canal belonged to Government gave something like a *tabula rasa* to work on. Mr. Thorburn thus describes the distribution of the water made by him at the late Settlement :—

Arrangement made for the distribution of water.

" After allotting to four petty distributaries (*surgís*) about one-seventh of the water, I divided the rest into two shares, about three-fifths for the lands of the township of Isakhel, and the remaining two-fifths for Umar Khán's village. At the point of partition I had a masonry regulator built, and from it Muhammad Khán's heirs dug a branch to their own village. The sole measure of individual right in water was held to be the irrigated acreage of each holding. In the two main channels, and throughout some of their distributaries, the flow is perennial, each outlet head being of a width corresponding to its share. Elsewhere turns have been fixed. The *tinga* levy is 121 men at the rate of two to every 1,000 *kanáls* of land. The annual silt-clearance is begun in September, and should be well over by the 10th of October. The work is done in common down to a place called Khu-i-Khap, about three-quarters of a mile from the head of the canal. Thence to the masonry regulator above named each gang has a fixed number of yards to clear: thence below to near the Bhor road the land-owners interested are required to clear on the same system, though some endeavour to escape doing so below the heads of their respective distributaries. Gang-leaders have been appointed, and *tinga* superintendence has been declared to be a part of a *lambardar's* duty. The Kurram *band*-work is very heavy indeed, as the *band*, which consists of mud and brushwood alone, is repeatedly broken, is entirely swept away five or six times at least in the year; and as in addition to the occasional work of reconstruction it is necessary to keep relays of thirty men on watch at the *band* the whole year round. The petty *bunds* of the lower *vials* cannot be constructed until that for the *kas* is completed ; hence when extra hands are wanted, assistance may be demanded from the *viál* owners For the payment of the *darogah*, who gets Rs. 25 per month, and his *chalweshta* who gets Rs. 5 per month, Rs. 360 are annually raised by an acreage cess on the irrigated area. This cess has been distributed on the revenue, and falls at Rs. 5 per cent on *kas* lands and Rs. 2 per cent on *vial* lands. An extra *chalweshta* is entertained from the fine fund when possible. When on the making up of the annual accounts in October, there is a credit balance, those gang leaders, who are not also *lambardars*, are to have money up to Rs 50 distributed amongst them in reward for their exertions."

The Isakhel *viáls.*

Within a space of one mile below the head of the Kas Umar Khán the Kurram is tapped in six different places by as many small independent watercourses or *viáls*. One, that of Sadullah Khán, is of recent date. On it as well as on that of Sher Khán, the old practice of dividing the land between *sajji*, *máskhi*, and *wákú* is followed. All the others are old and on them some form of the *tinga* now obtains. The proprietors, or their tenants, having occupancy rights, manage the work of clearance and *band*-making themselves, and impose their own fines on absentees. Still the general supervision is under the *tahsildár* and the *darogah*. An irrigation cess of Rs 2 per cent. on the revenue is now levied as a contribution towards the *darogah's* pay. Each watercourse is managed much as the *kas* is, but on a small scale. The positions of the heads and now and again of a channel have sometimes to be shifted.

Abdul Rahim Khán.

About ten years ago Abdul Rahim Khán, an Isakhel Rais, conceived the project of tapping the Kurram some miles above the

head of the Kas Umar Khán canal, and thence of running a channel eastwards and tunnelling through the spur of the Maidáni Range, which separates Isakhel from Marwat. Could he but bore that spur, and convey sufficient water to the Isakhel side, his canal would command a large area of uncultivated *thal* country. He commenced work in the cold weather of 1868-69, and by the following year had bored through a considerable portion of the hill. As might have been expected, his levels were faulty, but considering his means, they were wonderfully good. Government hesitated somewhat before granting the large *takávi* advances asked for. But meantime the Khán had plunged over head in his undertaking, mortgaging his property and raising money in every way he could, and in the end, Rs. 15,000 were given as *takávi* advances. Local native opinion was from the first sceptical of any great result. The shrewdest minds of the country held that even could the soft sandstone hill be bored, and water be passed through, the tunnel would be continually falling in, and that in any case no real return to the original outlay could ever be expected. Ultimately the Khán having spent the whole advance, and most of his private means as well, and the canal being still far from completion, was reduced to desperation. At this stage Government stepped in, and bought out his interest for Rs. 33,338, less the Rs. 15,000 already received. Whether Government will make anything of its purchase remains to be seen, as nothing has yet been done towards carrying on the work.

Abdul Rahim Khán.

Abdul Rahím Khán has since himself dug another canal, which carries the water round the spur of the Maidání Range abutting on the Kurram instead of attempting to pass through it. This work has been expensive, and Government has sanctioned a grant of Rs. 5,000 *takávi* to Abdul Rahím Khán to enable him to complete it. It is now (1883) nearly completed, is in working order, and is being extended at the tail towards Kalúr. Although the canal has proved a success as far as irrigation goes, it is doubtful whether it will repay Abdul Rahím Khán for his outlay.

SECTION F.—LEADING FAMILIES.

Leading families.

The leading families of each *tahsíl* are noticed below. Further details of *jágírs*, *ináms* and other assignments of land revenue will be found in Chapter V, (pages.

Leading families. Bannú *tahsíl*.

Thirty years ago the leading Bannúchís were Lál Báz Khán and Jáfir Khán, and then, *longo intervallo*, Bazid Khán and Shermast Khán, whilst amongst the Wazírs the most prominent chiefs were Sohán or Swáhn Khán and Azím Khán. All six men had acquired distinction by personal merit. The places of all six are now filled by one or other of their sons, some of whom have neither the strength nor the individuality of character which renders one man worthy of being a chief over his fellows. Below will be found a short account of each of their families.

Lál Báz Khán of Bazár Ahmad Khán.

The founder of the family was Ahmad Khán, an Isakki. He wrested much land from the Sukkarris and the Hinjals, and built

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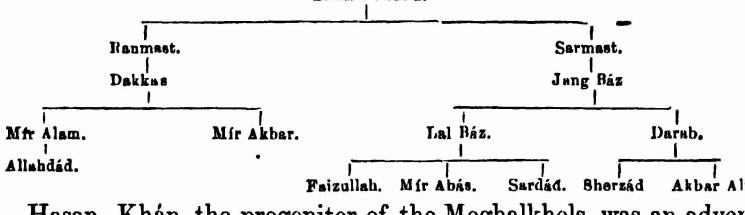
Lál Báz Khán of Bazár Ahmad Khán.

himself a walled village thereon. His patronage of traders induced Hindús to settle in numbers under his protection, whence his village became known as Bazár Ahmad Khán. He died about 1740. Of his immediate successors Sháh Bazurg, a grandson, is best known. By killing his relations and seizing their property he made himself secure in the chiefship. All his descendants are known after him as Sháh Bazurgkhels. In Sikh times his grandson Dakkas attained power in the same way, and his name is still respected by both Bannúchís and Marwats. On his death in 1842 Khán Súba, a cousin, killed the late chief's eldest son Mír Alam, and seized the *tappa*. But the Sikhs espoused the cause of Dakkas Khán's widow. As, however, his surviving children were then infants and a *man* was wanted to rule the *tappa*, the usual struggle ensued amongst the ambitious members of the family, and finally Lál Báz Khán, a cousin, emerged the victor, after assassinating his most dangerous rival. During the second Sikh war, Lál Báz gave us hearty assistance. Whilst his brother Darab Khán was fighting for us before Mooltan, he himself was taken prisoner by the Sikhs on the capitulation of the Bannú fort in 1848. In reward for his services the *tappa malikship* was confirmed to him together with the perpetual cash *jágír* assignment of one-quarter the revenue of his *tappa*, in which was included the connected *tappa* of Sádat. On his death in 1854, Faizullah Khán, his son, succeeded to his allowances, and on Faizullah's death without male issue in December 1874, a younger brother, Mír Abás Khán, succeeded, and now receives Rs. 2,337 as cash *jágír*, and Rs. 297 as holding a two-third share of the *tappa*. The other third is held by Mír Akbar Khán, second son of Dakkas Khán. In 1850 Lál Báz Khán and his brother Darab were given land in Nár which has been now assessed at Rs. 550. The family has been very handsomely treated by us. The present head is a loyal, well-intentioned man, but of little influence and not much intelligence. Mír Akbar is the prominent man, the family is much divided. The following tree shows their inter-relationship :—



Jáfir Khán of Ghoriwál.

Hasan Khán, the progenitor of the Moghalkhels, was an adventurer from Yusafzai, who settled in Bannú early in the last century. His son Umar Khán removed to Ghoriwál, and by degrees worked himself into the position of a chief, his followers being mostly Ját and Awán "Hindkais." Fourth in descent from him was Moghal Khán, who has given his name to his small but powerful clan. He was a great man, had six wives and many sons, and greatly extended the limits of his *tappa*. His grandson Jáfir rose to power by first subjecting all his relations to his will, and then the neighbouring *tappa* of Ismailkhel, over which Allahdád, a distant cousin of his, became chief. On the outbreak of the second Sikh war Allahdád

and Jáfir took opposite sides, the former against, the latter for us. Jáfir Khán raised two hundred men for us for service in Bannú, and sent his eldest son, Sardád, at the head of twenty-eight sawárs to assist at the siege of Mooltan. For these and other services Jáfir Khán was rewarded with the perpetual *jágír* assignment of one-eighth the revenues of both the Ghoriwál and Ismailkhel *tappas*, and on his paying a balance of revenue due from the latter was made its *malik* as well. He also received a grant of land in Nár now assessed at Rs. 940. He died about twenty-five years ago, and was succeeded by his eldest son Sardád Khán, who now draws Rs. 2,523 as his *jágír* grant and Rs. 1,063 as head of the two *tappas* above named. He was made a police *záildár* in 1863, and deprived of the office owing to incapacity in December, 1871.

Jáfir Khán of Ghoriwal.

This man was head of the Jhandukhel *tappa* in Sikh times He was succeeded by Zafar Khán, his son, and on his death in 1867 by Dost Muhammad Khán, the eldest son and present incumbent. The Duranís and Sikhs used to allow the head of the *tappa* a large *barát*, and in 1864 Government similarly sanctioned a perpetual grant of one-eighth of the revenue of the *tappa*. It now amounts to Rs. 452. The *tappa* confronts the lands of the Spirkai Wazírs, between whom and the men of Jhandukhel is an old standing feud. Dost Muhammad is very poor, as are most members of his family, many of whom are hostile to him.

Shermati Khán of Jhandukhel.

The history of this man and of his sons is altogether remarkable. He began life without a friend, acquired a name for reckless bravery, and in time carved his own way to the headship of the *tappa*, since known by his name. He is said to have killed over one hundred men by his own hand, before he attained "great honour." He died in 1864 at the age of 100, after having ruled his *tappa* for forty years. He had in all eight wives, and twenty sons, besides many daughters. Of those sons ten pre-deceased him, meeting their deaths in various ways. Of those who survived him, one was killed inadvertently by an officer, one was murdered, one was hung, and one transported for life for the murder, and one blew himself up accidentally, and there are five still in Bannú. On Bazid Khán's death his son Khán Suba succeeded him. He blew himself up in 1870, and was succeeded by Asad Khán, his half-brother, a man who received the order of merit during the Mutiny. He was assassinated by some of his half-brothers in 1875, since which time Khyder Khán, his full brother, has been *tappa malik*.

Bazíd Khán of Bazid.

The Sohán is the Wazír who was so powerful and useful to Major Edwardes on his first and second visits to Bannú. He is said to have been a man of gigantic size and strength. For his hearty services in early days he was rewarded with a chair and a pension of Rs. 600 per annum. On his death in 1854 his son Najib Khán succeeded him, and received a grant of land in Nár now assessed at Rs. 525. Najib died in 1866, leaving a young son, Jalandar Shah. Since that time Máni Khán, a younger brother of Najib, has acted as head of the family and clan, and in 1872 his father's pension was revived in his favour. Jalandar Shah is now a fine young man, and will probably before long assert himself as rightful head of the family. He and Máni Khán have been recorded as headmen of their clan with equal shares, and each has received a *lungi inám* of Rs. 50.

Sohán or Swáhn Khán, Spirkai Wazír.

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Máni Khán's influence is much inferior to that of his father: still owing to the blunt shrewdness of his character he has more influence than any other Wazíri chief. Of late years his hill campaigns against the Masauds have not been successful, and they have wrested much land from him.

Azím Khán Háthi-khel Wazír.

This man had the sagacity to obtain a *sanad* from Major Taylor in 1850 for land on the Wazíri-*thal*, and to occupy himself in bringing waste under cultivation, whilst half his tribe remained content with their position as graziers. On his death in 1868 his son Nezam Khán continued in his father's footsteps, and the consequence is that he is now a most prosperous man and a large land-owner, his holding being 3,568 acres, of which 3,192 are cultivated. He was given a chair in 1876, and has since received a *lungi inám* of Rs. 125. He is Máni Khán's rival, and to some extent enemy. To him and his father belong the credit of heading the tribal movement which has converted the Hathikhels from a collection of half-savage shepherd highlanders to well conducted plain-settled agriculturists.

Leading Families. Marwat *tahsíl*. Khán Mír Khán.

Chief of the Begukhel section of the Achukhel branch of the Marwat tribe is a great grandson of Begu, the founder of the family, and is also the head of the "white" party in Marwat, better known as the *Gundi Nawázán*. Begu and a contingent of 120 Marwat horsemen served under Ahmad Shah, Duraní, in the campaign which closed with the destruction of the Maratta army at Pánipat near Delhi in 1761. After his return he led some attacks against Niázais in Isakhel, in the last of which he was killed. Nawáz Khán, his second son, was elected to succeed him. All Marwat was at the time divided into two hostile factions. A murderer had some years before been given an asylum with the Achukhels. This led to other murders of revenge, until at last the blood feud became so ramified that every clan and every family of note in the country became involved in the great quarrel. The leaders of the one party were the Nawáz Khán just mentioned, and another man of the same name, a Midádkhel, the father of Sáhibdad Khán, whose family will be presently noticed. On the other side the leader was Abezar Khán, a distant cousin of Begu Khán's son, and one who aspired to be chief of the whole Achukhel clan. Thus arose the two great parties which divide Marwat to the present day, and which gave rise to the saying "God is one, but the Marwats are two." The one party is known as the "whites" or *Gundi Nawázán*, and the other as the "blacks" or *Gundi Abezar*. Nawáz, son of Begu, spent his whole life in trying to wear down the Abezar party. Beaten in several fights, he was so unpatriotic as to invoke the aid of the *Nawáb* of Mankera. The *Nawáb's* army routed Abezar's in 1819, and from that year the Marwats lost their independence. A few years afterwards the Abezarites allied themselves with the Wazírs, who were ready to assist either side when there was a prospect of plunder, and many fights ensued, in one of which the Wazírs suffered heavily and were pursued across the Kurram to the hills. When the rule of the Sikhs superseded that of the *Nawáb*, the Nawazites sought favour with the new power, and in 1843, assisted Fateh Khán, Tewána, to build the Lakki fort. Nawáz, son of Begu, died two years after. His male descendants now alive number 132 souls. To this day the local

measure of length in use is that of his arm from elbow to tip of longest finger, and the length of the hand more, and is known after him. It is thirty-one inches long. Abúsamed Khán, a younger son, was elected to succeed him, and held the chiefship until his death in 1864, when Khán Mír Khán became head of the family.

Arsala Khán.

Is head of the Isakhel branch of the Achukhels, and grandson of that Abezar whose rivalry with Naváz, son of Begu, cost Marwat her independence. Abezar and Naváz were contemporaries. Both lived to old age, and both died within a year or two of each other on the eve of annexation. Abezar's father, Almar, may be regarded as the founder of his house. This Almar was a fine, honest character, and had such influence that he united all Marwat to fight the Khataks. On Abezar's death in 1847, his son Sarwar was recognized as head of the clan. He died in 1860, when he was succeeded by his son, the present chief. He is a quiet, simple man, partially blind from cataract, and is greatly respected by the Marwats. He receives a *barát* of Rs. 1,000 a year. He and Khán Mír Khán, as heading the rival parties in the country and being hereditary enemies, have no intercourse together, though their villages adjoin each other. Both families sent representatives to assist at the siege of Mooltan, but neither family, nor indeed the Achukhel clan generally, was heartily with us until the battle of Gujrát annihilated the Sikh army. Their lukewarmness in our behalf gave Hakim Khán and the Sekandarkhel clan an opportunity of distinguishing themselves in 1848, when Major Taylor besieged the Sikh garrison in the now dismantled Lakki fort.

Sáhibdád Khán.

The Midádkhel family has for many generations supplied chiefs for the Bahrámkhel branch of the Marwats, but the tenure of chiefship was always very uncertain, and the hold of any individual in the clan was never strong. Power depended entirely on personal qualifications, and the clan was from the first split up into two opposing parties. The present chief's father was Naváz Khán, who with his Begukhel namesake gave the name *Gundi Nawázán* to their party. This Naváz was a man of great ambition, and ruled by art more than by force. Latterly he attempted to consolidate his hold on his clan by entertaining a band of foreign mercenaries, and began building himself a fort in the hills about a mile and a half up the Kharoba *nála*. Before the work was completed he was assassinated by a youth whose father he had murdered. This was in 1835. On his death Langar Khán, a distant clansman, rose to power, and held it until he died in 1856, when his son Wali Khán and the late Naváz Khán's son, Sáhibdád Khán, were jointly made heads of their clan. In 1878 Wali Khán was deprived of his *barát* of Rs. 195. That of Sáhibdad is now Rs. 405.

Leading families.

The Isakhel Kháns.

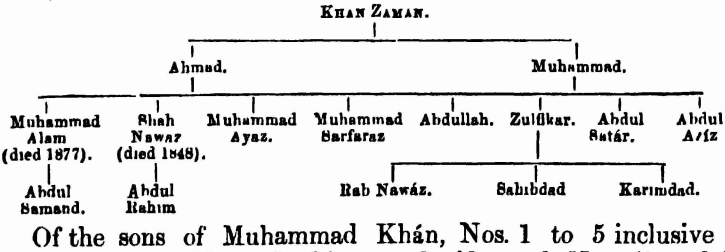
Isa Khán, the common ancestor of the Isakhel clan, left two sons, Zakku and Apu, and two grandsons, Badu (Badan) and Mammu. Their respective descendants are known by their patronymics. For many generations the clan was not governed by chiefs, but by its counsel of elders. In time feuds between the different sections became frequent, the numerically stronger domineering over the numerically weaker. Thus the Zakkukhels and Apukhels were both weak, and the Badanzais and Mammukhels strong. This state of

Chapter III, F.

Leading Families.

Leading families
The Isakhel Kháns.

things continued until the time of Khán Zamán, Zakkukhel. Procuring help from Ahmad Shah, Durani, he raised himself to the chiefship, and so turned the tables on the two rival sections who had so long oppressed him. In 1761 he led a troop of his clansmen to Pánipat, and took part in the battle which destroyed Mahratta pretensions in Upper India. His son Umar Khán succeeded him and administered the southern parts of Isakhel in the interest of the *Nawáb* of Mankera. It was this Umar Khán who excavated the canal called after him, and did so much to revive and develop canal irrigation. He was allowed one-quarter of all revenue collections made by him. Ahmad Khán, his son, succeeded to his position. Under him the fortunes of his house continued to improve until the Sikh conquest of Isakhel. When that had been effected, Ahmad Khán and his family took refuge in Bannú proper and in Dawar. On his death in exile in 1838 Muhummad Khán his brother made terms with his new masters, and was granted one-eighth of the revenues of Isakhel and one-third of the proceeds from the alum pans at Kotki, instead of one-quarter of the former and all the latter, which he and his father before him had enjoyed in the *Nawáb's* time. But the rapacity of Diwán Lakhi Mal, the Sikh *kárdar*, drove the family once more into exile, and it was not until nearly ten years later that they returned and were reinstated in all their old rights and privileges by Major Edwardes. The restored Khán proved his gratitude a few months afterwards by siding with us throughout the second Sikh war. His third son, Shah Nawáz, was killed in action near Mooltan in 1848 before the eyes of his benefactor, and his other sons joined Fateh Khán, Tewána, in withstanding the Sikhs in Bannú proper. Muhammad Khán died in 1855, having first divided his property into eight equal shares, one for each of his seven sons, and one for his grandson, Abdul Rahim Khán, son of the Shah Naváz just mentioned. Government confirmed the *jágír* in perpetuity in the same shares after reducing the alum proceeds item to a sixth. When the Mutiny broke out, the Kháns again came forward, and did right good service both in the neighbourhood of Delhi and in the district, for which they were rewarded with special life *jágírs* and pensions. Below is their genealogical tree, omitting the common surname "Khán":—



Of the sons of Muhammad Khán, Nos. 1 to 5 inclusive are by his senior wife, No. 6 by his second wife, and Nos. 7 and 8 by his youngest wife. The children and grandsons by the two latter are all poor and thriftless, whilst those of the senior wife, who are also the eldest, are comparatively rich and thriving. Abdul Samand holds aloof from the rest of the family, fancying that he should be recognized as its head. Muhammad Sarfaráz is the ablest

and richest man in the family. Besides his Isakhel lands and certain lands in Nár he has a grant in Shahpúr, the net profits from which are large. Abdullah is an Extra Assistant Commissioner in Dera Ismail Khán.

Sher Khán of Isakhel.

Sher Khán is the sole surviving descendant in the male line of Jangi Khán, grandfather of the Khán Zaman named in the last paragraph. His father Hasan Khán was Umar Khán's right hand man. At his death Sher Khán was a child. Grown up he sided with the Sikhs, and did not share in the long exile of the other branch of his house. On their reinstatement Muhammad Khán's sons treated their kinsmen with scant consideration, and in consequence Sher Khán has been their bitter enemy ever since. During the second Sikh war he was shut up in the Bannú fort with Fateh Khán, Tewána, and taken prisoner on its fall, but released after the battle of Gujrát. In the Mutiny he did excellent local service as commandant of mounted police, and was rewarded with a pension of Rs. 600 a year. Altogether he now receives an annual pension of Rs. 1,360. He is still an active old man. His whole life has been one long contention. He has been hitherto unable to convert his pension into a land *jágír*, and in the recent Settlement some of the fruits of his former deeds have been lost to him. He leaves no male issue. His only daughter is married to the Abdul Rahim mentioned in the last paragraph.

Malik or chief of the Kálabágh Awáns, and his family.

This is an Awán family which has been rooted at Kálabágh for upwards of two hundred years. The immediate progenitor was one Shekh Adu, who nine generations ago is said to have settled on the barren rock of Dang Kot, a natural fortress on the left bank of the Indus a few miles up-stream from Kálabágh. His grandson Band Ali is supposed in the family to have founded Kálabágh. In any case he made himself strong there, and he and each of his successors derived a good income from the neighbouring salt mines, making alum, levying toll at the ferry, and latterly from judicial fines on the Bangikhels. At the first approach of the Sikh power to the Indus the then chief declared his allegiance, and benefited largely in consequence. The countenance of the Sikhs enabled him to strengthen and extend the hold he had lately acquired on the cis-Indus lands of what are now the villages of Masán and Niki. In the second Sikh war Malik Allayár Khán the then chief did us useful service in Bannú proper. In the Mutiny his son with a number of followers served in Peshawar for nine months. Allayár Khán died in 1863, when Government consolidated the family *jágír* until then held for life, and made it perpetual. The present chief Mozaffar Khán is a "Khán Bahádur," and exempt from personal attendance in the civil courts. His annual *jágír* income is now worth as follows:—

Lands in Isakhel	...	...	...	Rs.	670
Masán and Bannú in Miánwálí		...	...	„	5,520
Alum proceeds in Kálabágh		...	...	„	4,500
Miscellaneous	...	...	...	„	310
			Total	...	11,000

In 1865 the above were estimated to be worth Rs. 14,000 a year, but although in the recent Settlement the assigned land revenue has

Chapter III, F.

Leading Families.

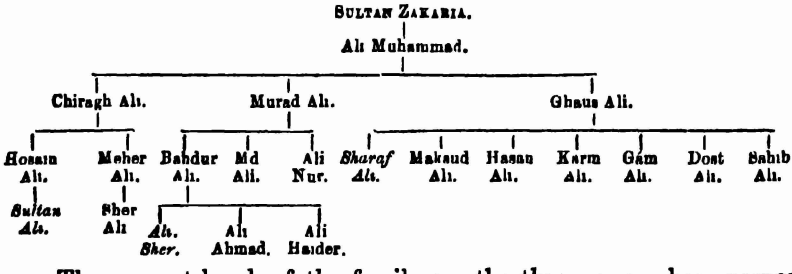
risen from Rs. 4,926 to Rs. 6,190, the net *jágír* income has diminished owing to the smaller profits now derived from the alum manufactory.

Malik or chief of the Kálabágh Awáns, and his family.

For the last three or four generations the eldest son has in each case succeeded to all the property left by his father, so that now primogeniture is the recognized custom of the family, and younger sons are only entitled to a fitting maintenance. The chance of two eldest sons in succession being both able men, and the estate not devolving until they had attained middle age, enabled first the one and then the other in Sikh times to exclude his younger brothers from their share, and warranted us in considering the rule of primogeniture so established. On annexation the cadets of the family sought to obtain in our law courts what they conceived were their rights, but though the age of law had succeeded that of brute force, none of the claimants succeeded in getting more than a maintenance allowance decreed him. Thus, as may be supposed, they are very hostile to the head of their house, to whom they now stand in the position of humble but sullen dependants.

The Miáns of Miánwálí.

Mián Ali, who founded Miánwálí in Ghakar times, is said to have been a holy man from Bagdad. He gained ascendancy over the Pathán settlers in the country by encouraging them to throw off the yoke of the Ghakars. His promises of success were fulfilled, and the Ghakars were driven out of the country about the middle of the last century. His son Sultán Zakaria was spiritual guide of the peasantry for many years, and is credited with having possessed miraculous gifts. To him succeeded his son Muhammad Ali, a less known man. In 1847 Muhammad Ali's three sons, Chirágh Ali, Murád Wand (or Ali), and Ghaus Ali were in power, and rendered Lieutenant H. Edwardes valuable assistance in settling a blood feud which had until then cost many lives annually. From that time the family exerted all its influence on our side. After annexation an investigation into its revenue-free holdings was made, and continued until, in 1864, revenue to the amount of Rs. 1,200 a year was released in equal shares to the three heads of the house, with the condition attached that each grant was "to be reconsidered on the death of the representative of that branch." By mistake the sanction has hitherto been taken as equivalent to a perpetuity grant. The genealogical tree is as follows :—



The present heads of the family are the three men whose names appear in italics. They alone are on the provincial *darbár* list. All

The Miáns of Miánwáli.

the members of the family have hitherto shared in the *maáfi* as though it were an ancestral estate. Sultán Ali who represents the eldest branch, received Rs. 100 *inám* in the recent Settlement. His ancestor Sultán Zakaria's shrine also received a small endowment of Rs. 15, and his handsome new mosque one of Rs. 10 a year. He is the only thriving man in the family. Ali Núr is fairly well off, and enhances his income by selling amulets and by breathing on the sick (*dam darúd*). Most of the other Miáns, though desperately poor, are yet so impressed with their own dignity as to be above honest work. This is unfortunate, as the family is prolific, and the physique of its members is good.

CHAPTER IV.

PRODUCTION AND DISTRIBUTION.

Chapter IV, A.

Agriculture and Live-stock.

SECTION A.—AGRICULTURE AND LIVE-STOCK.

General statistics of agriculture.

Table No. XIV gives general figures for cultivation and irrigation, and for Government waste land; while the rain fall is shown in Tables Nos. III and IIIA and B. Table No. XVII shows statistics of Government estates. Table No. XX gives the areas under the principal staples, and Table No. XXI the average yield of each. Statistics of live-stock will be found in Table No. XXII. Further statistics are given under their various headings in the subsequent paragraphs of this Chapter. Land tenures, tenants, and rent, and the employment of field labour have already been noticed in Chapter III. The table on the next page gives the areas of cultivated, culturable, irrigated and manured land for each of the assessment circles adopted in the Regular Settlement. The figures below give some further details of the uncultivated area:—

Name of Tahsil	Area in Square Miles.							
	Uncultivated.							
	Culturable.		*Unculturable.*					
	With present rainfall.	Only if means of irrigation be improved.	Mountainous.	Sandy and sterile.	Marsh or under water.	Other.	Total.	Grand Total.
Bannú ..	25	77	...	83	29	3	217	445
Marwat ...	93	266	*313	239	32	5	948	1,332
Isakhel ...	38	2[illegible]5	260	15	32	2	552	675
Miánwálí ...	49	674	277	69	145	2	1,216	1,479
Total ...	205	1,222	850	406	238	12	2,933	3,931†

* Measured 182 + unmeasured but estimated at 131 = 313.

† These areas are those of the Settlement Survey.

General Abstract of Area prepared from the Settlement Records.

1	2	3	4	5	6	7	8	9	10	11	12
Tahsil	Name of Assessment Circle.	Details.									
						Cultivated.					
		Total area.	Banjar.	Abandoned.	Fallow.	Sailabs.	Irrigated from canals and wells.	Unirrigated	Totals.	Manured.	Irrigated (including abandoned and fallow)
Bannu.	Western Wazíri Circle ..	70,595	30,943	11,190	9,583	.....	7,120	11,753	18,873	272	7,120
	Lohra ...	22,167	3,685	3,348	1,494	.....	13,650	.....	13,650	1,763	13,482
	Landidák ...	7,330	1,420	2 024	805	.....	3,081	.....	3,081	175	5,910
	Bannú ...	44,233	7,913	2,592	769	.....	32,968	.....	32,968	9,339	36,320
	Nár ...	13,039	672	978	403	.....	10.974	.....	10,974	1.455	12 355
	Trikha ...	21,367	4,177	5,535	506	.....	11,149	.....	11,149	1,835	17,190
	Eastern Wazíri-Thal ..	105,997	24,038	39,918	2,554	.....	1,412	38,075	39,487	250	1,412
	Total ...	284,728	72,848	65,591	16,095	.....	80,354	49,828	130,182	15,089	93,789
Marwat.	Pakha ...	194 467	134,913	16,365	4,034	.....	.....	39 155	39,155	.....	.....
	Gadwad ...	138,149	90,061	7,080	1,833	.....	.....	39,175	39,175	.....	.....
	Tandobah .	115,811	66,729	22,757	3,936	.....	11,174	11,759	22,933	667	11,174
	Nár ...	22,751	8,445	2,058	1,696	.....	9,467	1,085	10,552	268	9,467
	Shiga ..	271,636	199,139	11,232	2,421	.....	.....	58,762	58,762	.....	.....
	Shiga-Khatína	109,870	45,014	2,879	423	.....	.....	61,529	61,529	.....	.....
	Total ...	852,684	544,295	62,371	13.743	.....	20,641	211,465	232,106	935	20,641
Isakhel.	Bangikhel ...	112,145	102,441	243	159	.....	6	9,189	9.195	.....	6
	Mohár ...	71,734	48,043	11,813	1,153	.....	.....	10 725	10,725	.....	.....
	Danda ..	118,261	85,907	12,413	1,105	3 960	317	12,904	17,181	267	317
	Kacha ..	46,564	27,175	2,154	1,158	16,018	59	.....	16,077	59	59
	Kacha-Pakka..	26 422	22,125	292	772	2,144	.. ..	511	2,655	.....	.....
	Nehri ...	56,890	36,474	2,946	1,691	1,640	11,567	1,958	15,165	310	11,567
	Total ...	432,016	322,165	29,861	6,038	23,762	11,949	35,287	70,998	636	11,949
Mianwali.	Kacha ...	80,302	57,535	816	1,997	19,727	70	.. ...	19,797	70	70
	Kacha-Thal ..	110,957	98,062	436	1,034	10,034	130	818	10,982	130	130
	Kacha-Pakka..	191,753	139,478	19,059	5,749	5,433	173	21,525	27.131	173	173
	Pakhar ...	210,042	147,481	16,427	4,153	... ..	177	41,748	41,925	177	177
	Mohár ...	104,639	69,317	10,631	2,240	.....	153	22,004	22,157	.....	153
	Thal ..	248,784	230,366	4,692	1,675	.....	325	11,306	11 631	325	325
	Total ...	946,477	742,234	52,062	16,848	35,199	1,028	97,401	133,623	875	1,028
	Grand Total	2,515,905	1,681,547	209,884	52,724	58,956	113,972	393,981	566,909	17,535	132,407

Chap. IV, A.

Agriculture and Live-stock.

General statistics of agriculture.

In the central portion of the Bannú valley, the call upon the soil is incessant. It is preserved, however, from exhaustion by the use of manure, which is plentifully resorted to, and by the deposit of alluvium from the freshes of the Kurram, called *núz*. Thus refreshed, the lands of a great majority of villages are sown year after year for both harvests without showing signs of deterioration. In the Nár tract, upon the borders of the Bannú and Marwat *tahsíls*, the soil is hard and comparatively poor. Irrigation, always uncertain, fails almost entirely in a dry season; for the Nár lies at the extremity of the irrigation channels, and the lands at the head of the stream being of course first watered, there remains but a scanty supply for more remote holdings. Agricultural tracts.

In Marwat, the land may be divided into three classes:—

(1) The high sandy tract of eastern Marwat.

Chapter IV, A.

Agriculture and Live-stock.

Agricultural tracts.

(2) The land lying between the Wazíri hills and the Gambíla. Here the soil is hard, and in some places very poor, and cultivation is entirely dependent on the seasons. Such soil, here as in Dera Ismail Khán, is termed path.

(3) The portion of the Nár tract which lies in this *tahsíl*. The Marwat Nár only differs from that of Bannú in being at a still greater disadvantage in respect of irrigation. It seldom, in fact, gets a sufficiency of water, for the greater part of such water as reaches the Nár is used up in Bannú.

In eastern Marwat the land, as already described, is in parts sandy, with a tolerably productive soil beneath, and in parts pure sand. Cultivation here is entirely dependent on the seasons. The soil has the appearance of utter sterility; yet with a few seasonable showers of rain it yields harvests of wheat and gram in marvellous abundance. The preparation of the soil involves but little labour. If there is a favourable rain in the cold season, the husbandman revels in anticipation of an abundant crop; if not, he resigns himself with oriental composure to the disappointment.

In Isakhel, the land is of three denominations:—

(1) *Abí* land, watered by cuts from the Kurram.
(2) *Bárání* land, dependent on the rainfall for irrigation.
(3) *Sailába* land lying below the high bank of the Indus, and subject to the river action.

In Miánwálí there are two classes of land:—

(1) The *kachi*, or low land exposed to the action of the Indus.
(2) The high *thal* which stretches eastwards from the high bank of the Indus.

In the *kachi*, large tracts of country are under cultivation but agriculture is, at best, precarious in the extreme, and depend from year to year on the caprice of the Indus. In some villages the area under cultivation will vary from thousands of acres in one year to a few hundreds, or even none at all, the next. The distinction between *kachi* and *sailába* land is, that the latter term describes land not inundated, except by a flood of unusual height, but adjacent to land that is regularly inundated, and therefore constantly moist; while *kachi* land is such as consists of a deposit of loam resulting from frequent inundation, and is confined to the belt of low land, in places 18 miles wide, through which the Indus flows. The word *sailába*, however, is often used in a wider sense so as to include *kachi*. As the action of the river is quite as often to scour away existing beds of mould as to deposit new, it is not difficult to estimate the anxiety with which the subsidence of the floods is awaited. The crops of the *kachi* are peculiarly fine. More detailed information will be found in the description of the assessment circles of the Regular Settlement given in Mr. Thorburn's report.

The variations of the seasons.

The following remarks upon the nature of the crops on lands other than those irrigated from the canal for the eleven years from 1868-69 have been taken from Mr. Thorburn's report, where will be found an elaborate table that affords most valuable information as to

the variation of the seasons. The rainfall figures will be found in Tables Nos. III, IIIA and IIIB.

The variations of the seasons.

"In a district like this, where the area under crop and the yield per acre varies largely from year to year, assessment would be haphazard work without an extended acquaintance with the past agricultural aspect of each tract. Believing that information on the subject must be useful, I here append a statement showing in a condensed form the result of my own and other's crop observations for the past eleven years. The three great staples, wheat, *bájra* and gram are alone entered in the statement, which refers solely to *bá áni* and *sailába* lands, except when otherwise specially mentioned. Loss from hail is not taken into account. It will be seen that the area sown was wonderfully constant even in bad years, and that, subject to local exceptions, especially in Marwat, the outturn from 1868-69 to 1871-72 inclusive, was generally very poor, and at times for *bájra* and gram almost nothing, but that since 1872-73 the crops, with the exception now and again of the two just named, have been uniformly above average and occasionally very heavy indeed. Of the three staples wheat appears less liable to total failure than either of the others. Regarding the last column, the 'scale of yield,' I would observe that in giving the adjectival equivalents of the figured values I have rather followed the nomenclature a *zamindár* would use. He, if belonging to the *kacha*, would call anything over tenfold a 'good' yield for wheat, and from eight to ten fold an 'average' return. If the yield were only enough to replace his seed and pay his revenue or a part of it *and no more*, he would certainly call the crop a 'failure."

Soils.

The varieties of soil recognised in the district are numerous. A table given in Mr. Thorburn's Report, but too long to be usefully repeated here, shows them as arranged into classes for the purpose of assessment at the Regular Settlement. Regarding them Mr. Thorburn writes: "The shade of distinction is often fine, definitions are "never easy, and *zamíndárs* in particular attach no very precise "meaning to many of their agricultural terms. Thus the correct "application of the popular terms was sometimes difficult."

Kallar or *reh* in soils.

Kallar appears to be inherent in the marshy lands of the Ghoriwál, Shamsikhel and Jhandukhel *tappas* in Bannú proper, and from the point at which the united Júr and Káshu hill torrent empties itself into the Kurram a little below Jhandukhel, all lands irrigated from the Kurram are largely impregnated by it. The torrent just named is perennial, being fed from small springs near its mouth. Though its ordinary cold weather discharge is very small, not enough to turn a water mill, it yet so affects the Kurram as to make the water of that river, even thirty miles lower down, appreciably brackish to the taste. No remedy is practicable. In the three *tappas* above named the general opinion is that the *kallari* area is rather less than it was thirty years ago, as cultivation has extended, and the consequent repeated floodings to which the fields are subjected, have largely carried off the pernicious salts. But in Marwat and Isakhel the affected area has grown larger with the growth of canal irrigation.* To reclaim soil sterilized by *kallar*, rice is frequently

* Mr. Thorburn writes that, excepting where the *reh* evil has affected new lands, he has with eleven year's experience of the district nowhere observed any permanent deterioration of soil. When over-cropping has exhausted a particular plot, the exhaustion is invariably cured or curable by a fallow of longer or shorter duration according to the local circumstances In the light Marwat soil deterioration would

Chapter IV, A. Agriculture and Live-stock.

Kallar or *reh* in soils.

sown, as that crop requires constant floodings. The following statement exhibits the *kallari* area in each *tahsíl*:—

Tahsíl.	Area in acres.			Remarks.
	Cultivated.	Uncultivated.	Total.	
Bannú ...	5,829	4,669	10,498	Liberal manuring and application of sweet water enable the land to produce good crops.
Marwat ...	3,018	20,914	23,932	No sweet water is available. The crops are never good.
Isakhel ...	4,000	17,000	21,000	The whole of the canal irrigated area and the *sailaba* lands at the mouth of the Kurram are included.
Miánwálí ...	236	...	236	The area is insignificant and the quantity of *kallar* in the soil is nowhere large.
Total ...	13,083	42,583	55,666	

Irrigation.

The general figures for irrigation will be found in the table at page 131. The rough figures obtained from the Settlement measurements, which do not agree exactly with the final results, showed the distribution of irrigated areas in acres as given in the margin. The canal irrigation is fully treated of in Section E, Chapter III.

Tahsíl.	Canals	Wells
Bannú ...	79,957	...
Marwat ...	19,255	66
Isakhel ...	11,735	347
Miánwálí ...	154	964
Total ...	111,101	1,367

Wells.

The number of wells in the district as stated by the Settlement Officer in 1873 is shown in the margin.

Tahsíl.	For drinking purposes only.		For agricultural purposes also.	
	Bricked.	Unbricked	Bricked.	Unbricked.
Banú ...	9	292	...	...
Marwat ..	3	103	...	...
Isakhel ..	10	...	106	6
Mianwálí ...	67	15	200	8
Total ...	89	350	306	14

In 1878 there were reported to be 294 wells in the district used for cultivation, of which 13 were unbricked. Of these 101 were less than 20 feet deep, 45 between 20 and 30 feet, 60 between 30 and 40 feet, and 88 between 40 and 60 feet. The Bannú district is as a whole unsuitable for well cultivation, because of the great depth of the water level. There are no irrigation wells at all in the Bannú *tahsíl*, and only two in Marwat, besides nine *jhaláras* on the banks of the Gambíla. In Isakhel and Miánwálí there are at the present time only 281 *pakka* and 13 *kacha* irrigation wells and *jhaláras* in use. The average area irrigated in one year from a well is only about three acres. The finest wells are those in the southern part of the Miánwálí *thal*, but their working is expensive, the depth to water being from thirty-five to forty-seven feet. There are also some profitable wells near the high bank of the Indus on the Isakhel side. Unlike the Indus *kachi* of the Dera Ismail Khán district, that in Bannú has few wells. The constant shifting of the channels of the river, and

no doubt occur did not almost periodic droughts give the over-worked land time to recover itself But in any case all soil deterioration throughout the district is in his opinion of a temporary nature, and is always remediable by a rest.

the height of the summer inundations, hardly permit of their construction. The few existing only supplement river inundation and percolation, and are more for drinking than irrigation purposes. The cost of a *pakka* well of a depth, say, of forty feet would be as follows: Excavation and masonry lining, Rs. 300; gear, Rs. 80; two yoke of oxen, Rs. 75; total, Rs. 455. Well cultivation might be advantageously introduced or extended in and about the Bitanni Settlement of Haramatála in Marwat, in the southern parts of the Miánwálí *thal*, and along and in places under the high banks of the Indus.

Wells.

A peculiar feature in Bannú of the preparation of the soil for the seed is that in a large portion of the cultivated area, instead of the plough, manual labour is employed for turning up the soil. The implement used is a kind of spade called *kurza*, and in Pashtu *yum* or *em*. It consists of a long handle above the height of a man, fixed into a spade which is heart-shaped and rather hollowed in front. A cross bar is fixed on the handle about a foot or a foot-and-a-half from the point of the spade. The labour of turning up the soil with this rude implement is very great. In eastern Marwat ploughing, sowing, and harrowing are completed in one process, a hollow tube (*nálí*) being fixed in the shaft of the plough, through which the ploughman drops the seed-grain as he ploughs. The loose sandy soil falling in on either side after the passage of the ploughshare, covers the seed and completes the preliminary labour of the harvest. From that time till the grain is ripe for the sickle, the husbandman does not touch his field. The same facility attends the operation of harvesting, as the Marwat husbandman, "the most indolent, even of Patháns," cuts the stalk close by the ear, leaving the whole straw to rot in the ground.

Ploughing and sowing.

Sowings of wheat, barley and gram commence in October, and last on generally into November. Peas are sown in January; tobacco not until February or March. Lentil is also sown in January. For the autumn harvest sowings commence as early as December and January, when sugarcane is planted out. Cotton is sown in April and May, Indian-corn in July, and pulses in July and August.

Seasons of sowing.

The reaping of gram and barley begins about the middle of April or a few days later; that of wheat about the end of the month. The date on which the same crops are ready for the sickle depends so much on the soil, and the measure of moisture therein, that *thal* wheat throughout the district ripens from ten to twenty days earlier than wheat grown on stiff canal irrigated land or in the *bands* fed from the hill-torrents. Thus cultivators have leisure to assist each other in reaping. The villages of the high lying Sôn *iláka* in the Salt Range (Shahpúr district) have time to work as reapers in the Miánwálí *thal*, and even in the *kacha*, before their wheat is ripe. So trans-Indus, the Marwat and Wazíri owners of light sandy soils cut their own crops, and afterwards do the same for their neighbours in the clayey tracts skirting the hills and in Bannú proper. All who are poor, work out as reapers. There is no class prejudice, and the labour is not held to be lowering to any man's personal dignity. Wazírs, Marwats, and Bannúchís, Hindús and low caste or no-caste people may be seen in the fields together. Women and children too of all ages do a good share of the work. The usual rate of payment

Reaping and gleaning.

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is every twentieth sheaf (*gaddi*) or heap (*paura*). But sometimes the reaper's share runs up to one-fifteenth and even one-tenth, and in any case he seldom fails to make his quantum more than its nominal amount. Peas and lentils are ripe in April, and tobacco is cut in May and June. Of the autumn crops cotton is ripe by the end of October, and is quickly followed by the pulses and Indian corn. Harvesting goes on all through November, and sometimes well into December. After the reapers come the gleaners, generally women and children, and they manage in a day to collect nearly as much as the share of an indifferent reaper. Of course the number of gleaners is small. Then, whilst the reaping is going on, Sayads and Koreshis or their agents go about on horse-back, or with oxen, and collect their dues from their disciples. *Fakírs* too wander here and there, and receive their dole, for when the peasant's hands are full, he is a charitable fellow. The above is more the practice in Isakhel and Miánwálí than in the two frontier *tahsíls*. In the ways just described it may be reckoned that between a fifteenth and a twelfth of the harvest, except in small holdings in Bannú proper, where it will not exceed one-twentieth, if so much, is appropriated before being placed in the common heaps on the threshing floor.

Agricultural implements and appliances. Manure.

Table No. XXII shows the number of cattle, carts, and ploughs in each *tahsíl* of the district as returned in 1878-79.

The manured area is shown in the table at page 131. In 1878 it was estimated that of irrigated land 15 per cent. is constantly, 12 per cent. occasionally, and 73 per cent. never manured. So highly is manure prized by the Bannúchís that they store it until wanted in their house-yards, and encourage their children, and often their women too, to attend to calls of nature on the family dung heap. As the average house-yard covers a space of about 40 square yards, and is surrounded by a high mud wall, the atmosphere in the midst of which a family sleeps and eats must at times be very vitiated. Reckoning four souls, three heads of neat cattle, and two goats or sheep to a household, the annual out-turn of refuse matter (*sarra*) may be computed at four-fifty to one hundred donkey-loads. This manure is little bought and sold, but is worth from Rs. 4 to Re. 1 per hundred donkey-loads. The latter is the wholesale rate at which the cavalry sell their stable refuse in cantonments, and at which purchasers readily come forward. No other beasts but donkeys and oxen are used for the transport of manure from the house to the field. Reckoning a donkey load at nearly one and a half maunds, an acre of turmeric receives 340 maunds of manure; an acre of sugarcane 300 maunds; an acre of tobacco or *dofasli* land 200 maunds. But if we take the average quantity applied to all lands which ever receive a manure dressing, it will not be more than 30 maunds per acre, if so much. Inside the village walls, if the house materials and the building site both belong to one owner, he keeps all his manure for himself, but if to different persons, the owner of the site receives in most *tappas*, as a sort of ground rent, half the manure collections. This is the general custom, but different *tappas* and villages have particular practices of their own. Thus in *tappas* Bazíd and Dharmakhel many *hamsáyah* occupants pay a cash rent of one rupee a year, and retain all their house refuse for themselves.

Manure.

In 13 *tappas* the house-sites and superstructures are mostly owned by the same individuals, hence no partition of manure is made. In eight the ownership is distinct, and the *hamsáyahs* pay half their manure to the site-owners. In six *tappas* the *hamsáyah* in all cases retains all his manure. Excepting in Bannú proper manure is little prized. Manure is hardly ever applied to rain-irrigated or *sailába* land. Where well cultivation exists, as in some of the Isakhel and Miánwálí villages, it is used, and it is freely spread over the *bhora* lands immediately surrounding the town of Isakhel and the other canal-irrigated villages of the Isakhel *tahsíl*. As there is a large area of land watered by cuts from the Kurram in that *tahsíl*, it is to be regretted that manure there is not better utilized. It is not that the people are ignorant of its value, but that they are too lazy to convey it any distance to their fields. The case of *báráni* villages is different, as manure would be too heating for the soil in any but years of super-abundant rainfall. The extra productiveness of land which receives the drainage of the village site is well understood, and here and there the site has been changed purposely, in order to benefit by such refuse-charged drainage.

Crop rotation on *báráni* and *sailába* lands.

On *báráni* soils, in which *naladár* or hill-torrent lands are included, the amount and timeliness or otherwise of the rainfall generally determine what crop shall be sown or whether an enforced fallow is to be endured. In the sandy parts of Marwat, if there be sufficient moisture wheat is grown for two consecutive years, and gram in the third year. Comparatively little barley is produced. In years when moisture is deficient, the areas under wheat and gram are about equal in Marwat, otherwise the proportion is two acres of wheat to one of gram. On *naladár* lands all over the district the same *band* or banked field is generally sown for two or three succeeding years with wheat and then with cotton or *bájra*. The cotton is hardly considered an exhausting crop, as it is sown sparsely, and the leaves falling and rotting on the ground act as manure. *Bájra* is held to be a very "cooling" crop. The area under it varies greatly according to the nature of the season. Barley is not much sown on the *thal* except by poor men who have no seed-wheat in hand. It is considered a very "cooling" crop. On *thal* lands which get the drainage from upper lying waste, cropping of the same plot is continued for from three to five years, after which a long fallow ensues, an adjoining plot at the lower end of the field being brought under the plough. The first year's crop on this new land is generally *bájra*, as its roots loosen and soften the soil and enable it to retain moisture. Next year wheat is grown. On *sailába* lands wheat is raised year after year on the same plot until the increase of weeds and the smallness of the outturn compel a fallow. A good *sailába* soil, well replenished with silt and water, will yield wheat for eight or even nine consecutive years before exhaustion takes place. When water remains standing on land in September, the sowing of wheat that year is impossible. In such a case either *bájra* is sown in the following spring for the next *kharíf* or the land lies at rest for a year.

Crop rotation on canal-irrigated lands.

No regular system of rotation is practised in the district except in Bannú proper. Elsewhere the variety of crops is so small and so much depends on the season that, beyond the substitution of gram

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Crop rotation on canal-irrigated lands.

or *bájra* for wheat, any other change is almost impossible. But in Bannú proper, with water at command and with manure always obtainable, a constant succession of crops is possible, and indeed imperative for the maintenance of a superabundant population. Although the Bannúchí farmer knows nothing about agricultural chemistry, experience has taught him what succession is best to get the most out of his land, at the minimum expenditure of labour. He classifies all plants as either "heating" or "cooling" to the soil. When one of the former class has imparted too much heat, he substitutes one of the latter and so renovates the soil. The order of the more important "heating" or exhausting crops is (1) turmeric, (2) tobacco, (3) cotton, and (4) wheat; that of the "cooling" or non-exhausting crops is (1) clover, (2) maize, and (3) barley. Sugarcane and rice, though both taking much out of the soil, are hardly included in either category, and for the following reasons. The former requires repeated waterings, quantities of manure, and is only grown on good land, which receives plenty of Kurram silt; hence, on the final removal of the cane, after it has been cut for three or even four years in succession, the soil is nearly as productive as it was before the setting of the cane in it. On removal either cotton or maize is sown; if the latter, wheat very likely follows, and the cane is again set in it whilst it is young. As to rice, it is supposed rather to enrich than to impoverish the soil, because, in the course of the perpetual floodings which go on, an enormous quantity of river silt is deposited. Rice is rather sown on poor and low-lying than on good land, unless the object be to raise the level of a plot or fill up inequalities in the ground, in both of which cases it is freely grown. It is generally followed by wheat or clover. The following detail shows the four "heating" crops named above, and the "cooling" crops by which they are followed:—

I.—Turmeric is sometimes succeeded by itself, but never grown for three consecutive years on the same grounds: is generally followed by maize or clover and then wheat.

II.—Tobacco is little grown except in the Mirián and Shamsi-khel *tappas*, where it seems to thrive best on land slightly impregnated with *reh*, and is almost invariably followed by maize.

III.—Cotton is little grown on the best soils: is supposed to be exhausting, perhaps because its roots strike so deep; is generally followed by clover and sometimes follows sugar-cane, or the soil is left fallow for a year.

IV.—Wheat is generally sown after barley or sugarcane or even cotton, and on good lands is sometimes continued for three years. On poor lands two crops are seldom raised in succession. It is succeeded by clover or barley or a fallow. The richest *dofasli* land can bear a succession of wheat and maize for three years.

In the canal-irrigated part of Isakhel the rule is no rotation, but a fallow for from one to three years after each fairly good crop. Sometimes the same land will produce wheat or barley for three or four consecutive years before fallowing is allowed. A wheat crop is often followed by cotton.

Fallows.

In Bannú proper fallowing is not customary except on lands which get little of the Kurram silt and no manure. Most villages comprising over 200 acres have some remote or high-lying plots which are alternately cropped and fallowed. In Isakhel the general rule is one, two, or at most three crops in succession, and then a one or two years' rest. Whilst lying idle, the soil is neither turned over nor watered, unless a grass crop is wanted for the cattle, hence much of gain derivable from fallowing is lost. For unirrigated fields the practice is to continue cropping until soil exhaustion compels a fallow, and when that occurs, the field is left untouched for three or four years. The occasional failure of rain at seed time is not always a loss to the cultivator, as in consequence he saves his seed, and his land gets a rest. In the case of *bands* fed by hill torrents, cultivation can and does continue year after year until a break in the supply of mud and water occurs.

Principal staples.

Table No. XX shows the areas under the principal agricultural staples. The remaining acres under crop in 1880-81 and 1881-82 were distributed in the manner shown in the margin.

Crop.	1880-81.	1881-82.
Kangni	..	1
Matter	1,207	1,355
Másh (Urd)	10,506	10,499
Múng	1,893	871
Masur	1,201	1,068
Arhar	25	...
Turmeric	51	48
Coriander	3	5
Chillies	36	37
Other drugs and spices ...	300	285
Linseed	22	27
Mustard	209	185
Til	1,626	1,192
Tára Míra	4,110	1,570
Hemp	1	...
Other crops	5,032	956

The figures on the next page show the crop areas as ascertained at the Regular Settlement.

Wheat.

The four great staples of the district are wheat, grown in the year of the Settlement measurements on 304,112 acres or 51 per cent. of the whole cultivated area; gram, *bájra*, and barley. Together they occupy 530,079 acres or 88 per cent. of the whole cultivated area. Of the four, wheat is by far the most valuable, being grown everywhere, and not largely consumed by the producers themselves. The *thal* grown grain is of a very superior quality, and fetches a higher price than that produced on *sailába* or canal-irrigated land. If the last named were selling at thirty *sers* a rupee, *sailába*-grown would be at twenty-eight, and *thal*-grown at twenty-seven. With the exception of sandy soils, which at most require only a preliminary weeding, the ground always undergoes from three to six ploughings preparatory to sowing. Round about Edwardes-ábád the stiff clay soil is often first dug up with the iron heartshaped spade used by Bannúchís. The clods are then broken up, after which the plough is passed over the ground as thus prepared some three or four times. The first turning over of the soil commences in June, immediately after the spring crop is harvested. Sowing begins about the middle of October or earlier, and continues to the end of December. On the best irrigated lands it may be continued up to the middle of January. As a rule the sooner the seed is in the ground the better the crop, and the more uncertain the supply of moisture the sooner must the sowing be. On *bárání* lands wheat sown after the end of November, seldom produces more

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Statement showing the distribution of crops at the Regular Settlement.

Tahsíl.		AREA IN ACRES OF ZABTI CROPS.									AREA IN ACRES OF OTHER CROPS.							
		Turmeric	Sugarcane.	Henna (*mendi*).	Vegetable.	Cotton.	Rice.	Tobacco.	Clover.	Total.	Wheat.	Gram.	Barley.	*Bájra.*	Maize.	Miscellaneous.	Total.	Total area in acres
Bannú	...	485	4,047	11	365	3,462	1,489	188	3,479	13 526	79,156	897	18 454	10 938	17,934	4 666	132,045	145,571
Marwat	...	...	...	...	159	1,063	...	13	.	1 235	125,338	43 102	7,175	43 063	...	12,193	230,871	232 106
Isakhel	Kacha ...	...	...	...	121	235	..	19	...	375	18,597	372	1,134	3 642	..	1,572	25,317	25,692
	Pakka ...	...	...	...	108	2,604	...	79	...	2,791	18,557	17	3,878	19 784	...	278	42 514	45,305
	Total ...	...	...	...	229	2,839	...	98	...	3,166	37,154	389	5,012	23,426	...	1,850	67,831	70,997
Miánwálí	Kacha ...	.	...	...	287	249	...	15	...	551	39 613	2 362	2,776	3,480	...	4 836	53,067	53 618
	Pakka ...	...	...	...	72	4,098	...	29	...	4,199	22,761	2,393	748	61,162	...	6,944	94,008	98,207
	Total ...	...	...	...	359	4,347	...	44	...	4 750	62,374	4 755	3,524	64 642	...	11,780	147,075	151,825
Grand Total	Kacha ...	.	...	...	408	484	..	34	..	926	58,210	2,734	3,910	7,122	..	6.408	78,384	79,310
	Pakka ..	485	4,047	11	704	11 227	1,489	309	3,479	21,751	245,812	46,409	30,255	134,947	17,934	24,081	499,438	521,189
	Total ...	485	4,047	11	1,112	11,711	1,489	343	3,479	22 677	304,022	49,143	34,165	142,069	17,934	30,489	577,822	600,499

than six or eight fold. In despair of rain, Marwats often sow in a perfectly dry soil, in which case the chance of a fair return is very small. In 1862 and again in 1869, an earthquake caused the moisture to rise so high in sandy soils in Marwat as to enable the people to sow and the seed to germinate without a previous fall of rain. Drill-sowing is always practised where the ground permits of it. In the sandiest soil of Marwat the seed is drilled three or four inches into the ground without any preliminary ploughing at all. As to the quantity of seed used, it ranges from thirty to forty-eight seers per acre, the general rule seeming to be that the stiffer the soil the greater the quantity of seed required. Once in the ground the husbandman leaves almost all the rest to Fate, and until the grain is actually threshed and garnered, his faith has often a sore trial. In Bangikhel fences and scare-crows are here and there put up. Elsewhere fences or mud walls are rarely seen, except close to villages. Weeding is seldom attemped. When the crop is ripening, a hired watcher *(kasha* also *rákhá)* is engaged, or the cultivator himself keeps a look-out. The former is the practice in Marwat, the latter elsewhere.

Wheat.

Reaping begins about the end of April, and the whole crop is generally cut and ingathered by the third week in June, but sometimes the threshing floors are not cleared before the end of that month. The date depends on the number of clear, cloudy and rainy days in May and June. In threshing *(ghobal,* also *gáh)* the universal practice is to have the grain trodden out by oxen on a prepared floor in the open. The sheaves are spread about on all sides of an upright pole *(munní)* round and round which the bullocks, and in Marwat cows and donkeys as well, are driven. The grain is next collected and separated from its chaff by throwing it up in a light breeze by means of pitch-forks or shaking it through sieves. Where winnowing is done by hired labour, as in Isakhel and Miánwáli, the winnower generally receives as pay two *topahs* or about twelve seers a day. In Miánwali threshing is frequently done by bullocks drawing a weighted branch of some thorny tree over the outspread stalks. As to the storing of wheat and other cereals there are two methods, *viz.*, the grain is kept in the court-yard or inside the house in roomy jar-like receptacles made of mud and called *kalotis,* or it is deposited on round prepared platforms in the open, and each heap is well leeped over, and protected with a shallow trench and often with a thorn hedge as well. The latter is a common way of preserving *bhúsa* until required for consumption in the coldest months.

Gram is grown on light sandy *báráni* soils throughout the district. That of Marwat, where the Settlement measurements show that in 1872-73, 43,102 acres were sown with it, is famous, and is larger and softer than any produced elsewhere in Bannu. A little is grown on the lightest Indus *sailába* soils, but is very inferior. Previous to sowing, the ground requires fewer ploughings than for wheat. Sowings are generally begun and fairly completed in October. The amount of seed runs up from sixteen to twenty-four seers an acre. Though a hardy crop, the outturn is very uncertain. Rain in March and April, so beneficial for wheat, and indeed abundant rain or

Gram.

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prolonged cloudy weather at any time after germination, is injurious for gram, as it causes the plant to sprout too exuberantly, and to flower prematurely. Thus in the spring of 1877 a rainy March and April, though at first it made the gram look beautiful to the eye, blighted a most promising crop in all parts of the district except on the Wazíri *thal*; and again the following November and December were wet and cloudy, in consequence of which the plants all died off throughout the district, with again, oddly enough, the partial exception of the Wazíri *thal*. In Marwat alone nearly 50,000 acres of gram were entirely lost, representing a dead loss in seed grain alone of over Rs. 25,000. The crop ripens about fifteen days earlier than wheat, and is generally plucked by hand before wheat reaping commences. In Marwat it is rotated with wheat, the people alleging as a reason for the practice that gram leaves catch the dust of the spring dust storms so common in that tract, while the high even surface of wheat hardly intercepts any.

Gram.

Bájra.

Bájra is a *báráni* crop grown largely throughout the district on the stiffer *thal* soils. In the *náladar* lands of the circles skirting the hills the acreage under it in most years equals, and in some exceeds, that under wheat. Entering largely as it does wherever grown into the dietary of the peasantry, the importance of the crop can hardly be over-estimated. The land is generally ploughed three or four times between March and July preparatory to sowing, but for light soils Wazírs and Marwats think once sufficient. The sowing season is from the middle of March to the end of July, and as usual the earliest sown land affords best hope of the heaviest return. The same field is often sown twice with an interval of a month or two between, and by this means a continuous crop is secured in the autumn months. Very little seed is required, only from two to five seers per acre being used. In some parts of Marwat the soil is lightly run through again with a plough soon after the seed is put in, but in the other parts of the district this after ploughing is not performed until the *bájra* shows itself from six inches to a foot above the ground. The object is to loosen the soil and prevent the plants springing up in clumps. The first sown crops begin to ripen about the middle of August, from which time until early in December the ears are plucked as they successively come to maturity. The stalks are left in the ground for the cattle to graze on, as once cut they dry up, and can only be used as fuel or for roofing purposes. As the ears ripen, watchers are required, about one to every five acres.

Barley.

In the year of Settlement measurements 34,000 acres were under barley, of which more than half were in Bannu proper. This crop is mostly grown on inferior irrigated lands, and on the poorer Indus *sailába* tracts. Its cultivation proceeds in very much the same way as wheat, except that less seed grain is required, and that it is sown a few days earlier, and ripens about ten days or a fortnight sooner. Thus its reaping is generally finished before that of wheat is begun. The yield to the acre would be largely in excess of wheat were the two cereals grown on soils of similar quality, but being generally sown on inferior land the excess is not more than a sixth or seventh if so much. Barley is not prized by the agriculturists, being in little demand for exportation out of the district, and not widely used as

an article of diet in the district, except in the *kacha*, and being held too in small esteem for cattle and horses, though largely given in the hot weather and whenever gram is dear.

Sugarcane.

Of highly remunerative crops two deserve special mention, sugarcane and turmeric. Their cultivation is almost entirely confined to the richest parts of Bannu proper. The area under sugarcane at Settlement was a little over 4,000 acres. Both crops require large quantities of manure and repeated irrigation. The cane used in setting is cut into pieces about nine inches long so as to leave the knot or joint in the centre of each. It is then hand-planted piece by piece horizontally in February or March, sometimes in prepared soil, but generally in the midst of a wheat or barley crop. About twelve rupees' worth of cane to the acre are so used. But fresh planting only occurs once every fourth and sometimes fifth year, as three or four crops are cut from the same root. Those of the second and third years are the best. After the crop in which the cane has been set is removed, the soil is loosened and weeded, and, if there were none such before, a low mud wall or hedge is run round each plot. The cane is of two sorts, red and white. The former is the superior, but it is also the more delicate, being very sensitive to frost. Both varieties are very thin in the stem, and grow in clumps very close together. The crop begins to ripen about the end of October and is cut by degrees between November and the end of March. The clumsy wasteful oil press of the Punjab *(kohlu*, local *gauri)* was till lately employed for extracting the juice; but within the last five years fifty-six English presses have been imported, and are immensely popular, and the iron roller mills are now in almost universal use. The *gúr* produce is very inferior and dirty.

From first to last the cultivation of the cane is careless. There is no division of labour. The juice is boiled down in iron pots to about one-quarter its original bulk, by which time its consistency is that of treacle. It is then put to cool in wide-mouthed wooden or earthenware vessels, and when cooled, the stuff is made up into round balls of about $2\frac{3}{4}$ seers each. This is *gúr*. Little sugar is made, the people not having the skill to manufacture it, or perhaps the juice being in most *tappas* too poor to crystalize. The yield of *gúr* is very uncertain. Of the many causes which tend to diminish the supply of juice, frost in December and January is the most baneful, and most frequent. The average yield of *gúr* per acre is over twelve maunds, and the price current from ten to twelve seers the rupee, hence the average gross profit per acre may be set down at from forty rupees to fifty rupees. But the best lands in the best *tappas* (Surání and Mítakhel) produce up to thirty-two maunds an acre, which would give a gross acreage profit of from Rs. 120 to Rs. 165. A little of the large thick cane known as *páunda*, and only used for chewing, is grown about Kálabágh, and yields enormous profits. It has lately been introduced in Bannu proper and in Miánwálí. Its cultivation is rapidly extending.

Turmeric.

Turmeric is the most remunerative product of the Bannu valley. It is only grown in certain localities, being almost entirely confined

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Turmeric.

to certain villages in the Suráni and Mitakhel *tappas* and the immediate neighbourhood of Edwardesabad. It can only be raised by men of means, as it requires a heavy expenditure, much care, and the grower has to wait a whole year for a return to his outlay. Besides this the crop is a delicate one, and the amount of yield is always uncertain. It grows better in a comparatively soft, friable, rather than in a stiff cohesive soil. The ground is prepared between February and April, being first turned over with the spade, then broken up with wooden clubs, and then ploughed several times. The roots are sown in May, about twenty maunds of the moistened tubers being sown to the acre. During the three following months the ground is watered every fourth day, and thenceforward less frequently. Weeds are removed as they appear. About sixteen rupees worth of manure is used to the acre. Watering ceases about the 10th of March, and the tubers ripen early in April. The withering of the leaves is the one visible sign by which it is known that crop is ready for removal.

The tubers are then dug up by degrees with the spade much as potatoes might be, and being cleared of earthly particles by the hand, are spread out in the sun or in the shade, the latter the better but the slower process, to dry. In drying, the roots shrink much, and loose from three-fourths to four-fifths of their weight. The process takes about a month. The outturn is from 80 to 160 maunds (moist) per acre, and the gross profits thereon from Rs. 100 to Rs. 200, sometimes more. Only about one-fifth of the produce is retained for local consumption, the rest being exported. Bannu turmeric is of a rich deep yellow colour, and fetches a lower price than that grown in Hazára or Jammú.

Other minor crops.

The statement on the next page contains information respecting the cultivation of some of the more important minor crops.

Average yield. Production and consumption of food grains.

Table No. XXI shows the estimated average yield in pounds per acre of each of the principal staples as shown in the Administration Report of 1881-82. The average consumption of food per head has already been noticed at page 53. The total consumption of food-grains by the population of the district as estimated in 1878 for the purposes of the Famine Report is shown in maunds in the margin.

Grain.	Agricul-turists.	Non-agri-culturists.	Total
Wheat ...	433,101	289,373	722 474
Inferior grains	748,083	202,014	950 097
Pulses ...	131,243	54,599	185,842
Total ...	1,312,427	545,986	1,858,413

The figures are based upon an estimated population of 287,547 souls. On the other hand the average consumption per head is believed to have been over-estimated. A rough estimate of the total production, exports, and imports of food-grains was also framed at the same time; and it was stated that there was an annual export of at least five lakhs of maunds, mostly down the Indus towards Sindh, though partly also eastwards towards the Jhelam district, some three-fourths of which consisted of wheat, and the rest of grain.

Other minor crops.

Name.	Quantity in seers of seed sown to the acre.	Time of sowing.	Time of reaping.	Average produce in maunds per acre on different soils.	Remarks.
Cotton	1 to 2½	March, April and May.	Weekly pickings from end of September to end of December.	2½ to 3½ unginned.	Area under cultivation is from 10,000 to 11,000 acres. The plant is left standing two or three years. Less is grown in Marwat than elsewhere. Supply is not enough for local consumption; still about a quarter of the supply is exported into the hills. Little care is bestowed on the cultivation.
Rice	20	May 15th to June 15th.	October 15th to November 15th.	4½ to 7½	Rice is only grown in Bannu proper on about 1,500 acres. It is sown broadcast and *never transplanted*, and is in consequence of very inferior quality. Once sown, little care is taken of it, except to flood the plots repeatedly. A little is grown in Marwat.
Maize	12 to 24	July 1st to Aug 15th.	October and November.	7½ unmanured, 10 manured.	Is only grown on irrigated lands on about 18,000 acres in Bannu proper and 1,000 acres in the Marwat Nár: is rotated with wheat on *dofasli* lands: is much used as food in the cold months by the Bannuchis. Cultivation is fairly careful, and the grain is good.
Jowár	10 to 24	June, July, and in Marwat into August.	October 15th to December 15th, according to time of sowing.	4 to 6	Is not much cultivated except as fodder for cattle. Whole acreage under it is but little over 9,000.
Moth	4 to 12	June 13th to end of July.	Ditto ...	4	A little more than 5,000 acres are under moth cultivation. It is mostly grown on the stronger Marwat soils. Its straw is prized for the winter fodder of horses. It is frequently sown with *bájra*, but reaped six or seven weeks after its tall companion. *Másh* and *mung* are also grown, but over a very small area.
Clover	4	October 15th to November 15th	March to June.	4 cuttings.	Is only grown in Bannu proper to the extent of nearly 3,500 acres: is very valuable as fodder: is much grown in the vicinity of cantonments, where the crop is worth from Rs. 12 to Rs. 24 per acre: is generally sown in ground occupied by maize or cotton. It requires repeated waterings: is generally manured and is very hardy. It is often sown in a maize field about the time the maize begins to ripen.

Average yield. Production and consumption of food grains.

The following figures show the estimates of the yield of wheat which were framed for assessment purposes at the Regular Settlement. The yield of several of the chief staples has been noticed while describing them in the preceding pages.

1	2		3		4		5		6		7		8		9
	Irrigated or saildba.						*Unirrigated.*								
Tahsil.	From		To		Average for *tahsil.*		From		To		Average for *tahsil.*		General *tahsil* average.		Remarks.
	M.	S.	M.	S.	M.	S.	M.	S.	M.	S.	M.	S.	M.	S.	
Bannu ...	8	...	2	..	5	18	5	20	1	10	3	31	4	24	1. Yield for well lands not shown, area under wells being very small
Marwat ...	6	30	4	...	4	28	5	10	1	15	3	13	3	21	2. For the two Frontier *tahsils* irrigated lands are referred to in columns 2 to 4, and for the two Indus *tahsils saildba* lands.
Isakhel ...	8	...	3	..	6	6	7	...	1	10	6	35	6	14	
Miánwáli ...	8	...	5	...	7	22	7	10	4	...	5	32	6	22	

Chapter IV, A.

Agriculture and Live-stock.

Cattle of all sorts.

Table No. XXII shows the number of live-stock returned for the district at different periods. The number of cattle in the district varies largely with the season and the year. At the recent Settlement an enumeration was attempted during measurements and checked at attestation, and Mr. Thorburn considers the figures, which are given below, to be a fair, though somewhat low approximation, to what the number is in a favourable year. Sheep, goats and camels were under-estimated, he believes, by more than 10 per cent. As to the quality of the different classes of stock, with the exception of buffaloes generally, of camels in Isakhel and Miánwáli, and of the *dumba* sheep in Bannu proper, it may be described as poor and small. The average prices of fair stock in ordinary years are as follows:—

Plough bullock	From Rs. 16 in Miánwáli to Rs. 22 in Marwat
Cow	About the same.
Buffalo bull	From Rs. 14 in Miánwáli to Rs. 20 in Bannu proper.
Buffalo cow	From Rs. 40 in do to Rs. 50 in do.
Horse	Rs. 80
Mare	„ 110
Pony	„ 30
Camel	„ 40 to 50
Donkey	„ 6 to 10
Short-tailed sheep ...	„ 2
Fat-tailed sheep... ...	„ 4
Milch goat	„ 3

The appended statement shows the results of the Settlement enumerations. The cattle of outsiders were not included. For the Bannu *tahsíl* most of the camels and donkeys and a good half of the sheep and goats are Wazíri property. The Wazírs largely under-stated the number of their stock, but it was not easy to say what proportion belonged to the plain settlers, and what to their hill kinsmen who own no land in the district:—

	Bannu.	Marwat.	Isakhel.	Miánwáli.	Total.
Plough oxen	17,058	25,054	15,164	36,814	94,090
Cows and calves	22,260	21,981	17,093	23,224	84,558
Buffaloes and calves ...	4,300	300	1,217	5,226	11,043
Horses, mares, ponies and mules	2,115	626	353	1,192	4,286
Camels	1,000	4,308	2,068	1,796	9,172
Donkeys	2,500	9,253	992	3,000	15,745
Sheep and goats	17,286	21,188	13,707	55,968	108,149
Total ...	66,519	82,710	50,594	127,220	327,043

Hisár bulls have been introduced but without any success. The *zamindárs* dislike them. No rams have been introduced. The Wazírs have large numbers of *dumba* sheep which graze in the hills during the hot weather and in the plains during the cold. Their mutton is of excellent quality.

Horse-breeding operations.

Month in which arrived	Station to which attached	Name of Stallion.	Kind	Breed
April 1881.	Mianwali .	Sultan.	Horse	Arab
	Isakhel ...	Ghazni	Donkey.	Bokhara.
	Miánwali ...	Hisar	Do	Do.
	Bannu	Teja Ram	Do	Do.

The Government system has been in operation since April 1881. The table in the margin will show the horse and donkey stallions sent to this district.

The number of mares covered by each since their arrival in this district is as follows:—

Sultan	Horse	.	...			113
Ghazni	Donkey	...	..	...	.	84
Teja Ram	Do.	...	.	..	...	132
Hisár	Do.	...	. .	...	...	128
					Total	457

There is every prospect of horse and mule-breeding proving successful in the Bannú district if a sufficient number of stallions for the purpose are allowed. The Frontier *parganas* of Bannu and Marwat are well suited for horse stallions, especially as the Waziri tribes who are located near Edwardesábád possess a large number of good mares. The number of mares in Bannu is reported as 927, and in Marwat as 250, or a total of 1,177, which is amply sufficient to justify two stallions being kept in the trans-Indus part of the district. The number of mares at Miánwálí and Isakhel *tahsíls* can also be estimated at 400 and a third stallion should therefore be allotted to these two *tahsíls*. No branding has been attempted as yet as the people are very suspicious and resent all such innovations. No *salutris* are employed, nor any colts gelt. No remounts or colts have as yet been taken out of the district by dealers. There are no horse or cattle fairs in the district; but the Friday market at Edwardesábád supplies their place to a certain extent. Large numbers of horses and cattle are brought there for sale.

SECTION B.—OCCUPATIONS, INDUSTRIES, AND COMMERCE.

Occupations of the people.

Population.	Towns	Villages
Agricultural ..	3,474	210,083
Non-agricultural	22,302	96,718
Total ..	25,776	306,801

Table No. XXIII shows the principal occupations followed by males of over 15 years of age as returned at the Census of 1881. But the figures are perhaps the least satisfactory of all the Census statistics, for reasons explained in of the Census Report; and they must be taken subject to limitations which are given in some detail in Part II, Chapter VIII, of the same Report. The figures in Table No. XXIII refer only to the population of 15 years of age and over. The figures in the margin show the distribution of the whole population into agricultural and non-agricultural, calculated on the assumption that the number of women and children dependent upon each male of over 15 years of age is the same whatever his occupa-

Chapter IV, B.

Occupations, Industries, and Commerce.

Occupations of the people.

tion. These figures, however, include as agricultural only such part of the population as are agriculturists pure and simple; and exclude not only the considerable number who combine agriculture with other occupations, but also the much larger number who depend in great measure for their livelihood upon the yield of agricultural operations. More detailed figures for the occupations of both males and females will be found in Table XII.A and Table XII.B of the Census Report of 1881. The figures for female occupations, however, are exceedingly incomplete.

Population divided into agriculturists and non-agriculturists.

The figures for the agricultural population given in the preceding paragraph may be usefully supplemented by the following distribution of the population already referred to under the head of Settlement Census in Chapter III, page 47. The distribution was made by Mr. Thorburn, and it will be seen from his remarks which follow the figures that the principle of classification differed considerably from that adopted in the Census:—

Tahsil.	Agriculturists.		Non-agriculturists.				Grand Total.	
	Muhammadans	Hindus	Shopkeepers and Traders.	Artizans and Craftsmen.	Menials.	Total.		
Bannu ...	76,006	3,500	2,950	2,489	3,748	9,187		88,693
							Edwardesábád Cantonments,	3,890 3,224
								95,807
Marwat ..	57,684	2,579	1,400	1,900	1,156	4,456		64,719
Isakhel ..	34,166	948	4,581	3,358	4,699	12,638		47,752
Miánwáli ...	62,888	3,031	3,212	12,016	7,104	22,332		88,251
Total ...	230,744	10,058	12,143	19,763	16,707	48,613		289,415
			Add Edwardesabad and Cantonments					3,890+3,224=7,114
								296,529

"For the three trans-Indus *tahsils* all persons, irrespective of caste or nominal profession, who depend for their livelihood mainly on the cultivation of the soil, have been classed as agriculturists. Still many of those shown as traders and artizans do also own land or cultivate a plot or two. For the Miánwáli *tahsíl* the mistake has been made of treating all persons of a low caste or of a professional class as non-agriculturists, instead of following the rule I adopted for the three trans-Indus *tahsíls* The population of the three municipal towns of Lakki, Isakhel and Kálabágh is included in the body of the statement, but that of Edwardesabad and of the cantonments is shown separately in last column only."

Principal industries and manufactures.

Table No. XXIV gives statistics of the manufactures of the district as they stood in 1881-82. The mineral products and their manufacture have already been noticed in Chapter I, Sec. B. Iron instruments of all sorts are manufactured at Kálabágh, and striped cloth (*súsi*) is also made there in considerable quantities. These are the only manufactures of importance in the district. Country cloth for home wear is woven in almost every village in quantities sufficient to meet the local demand. The water mills of the district are noticed in Chapter V. Mr. Lockwood Kipling, Principal of the Lahore School of Art, who examined the Bannu exhibits at the Lahore Exhibition of 1881-82, reports that none of them presented any especial merit or peculiarities

The *phulkáris* made by Hindu women with silk embroidery on a red ground are, however, much admired. Mr. Kipling sent some of them to the recent Calcutta Exhibition. Some good *niello* work (tin hammered on copper) is done at Edwardesábád by coppersmiths from Kábul settled there.

Commerce.

The trade of the district, with the exception of the mineral products of the Salt Range exported from Kálabágh and Mari, is practically confined to an interchange of country produce with the hills and to internal traffic. Sugar, piece-goods, and other articles are imported in small quantities by river, and by the same route about 200 or 250 boat-loads of merchandise annually leave the river-board of the district. The principal items are salt, alum, turmeric, cotton, wool, gram, wheat, oil-seed, *bájra*, (spiked millet), and pulses of various kinds. Horned cattle and sheep are also exported by river. The grain, as a rule, is destined for Dera Gházi Khán, while the cotton, wool, and oil-seeds go on to Sakkar or Karáchi. The gram is principally from the Marwat country, and the wheat from Bannu, and the *kachi* of Miánwálí. The principal seats of commerce are Dalípnaggar (Edwardesábád), Lakki, Isakhel, Kálabágh, and Miánwáli. At Dalípnaggar the trade is mainly carried on at the weekly fair, described in Chapter VI. At the other towns there are no specified market-days, and business is transacted in the ordinary *bazárs*. Besides sugar and piece-goods, already mentioned, the following articles are imported into the district:—Silk, indigo, drugs, *ghi*, wood, oil, iron, mats and tobacoo.

Imports and exports.

There are no statistics available for the general trade of the district, though Table No. XXV gives particulars of the river traffic that passes through the district. The exports and imports of food-grains have already been noticed at page 144. The estimate given on the next page is made by Mr. Thorburn, and may be accepted as a fair one, as it is the result of long local observation by the most experienced officials and traders, checked by the returns of the two foreign trade registrars and the statements of traders and the octroi registers kept in the four municipal towns of the district, three of which may be said to stand like Frontier Customs houses on its very borders, *viz.*, Edwardesábád, Isakhel and Kálabágh. Through the first passes much of the trade between British and independent territories, through the second much of the grain going south by the Indus, and through the third many of the imports from the northern parts of the Punjab cis-Indus. So far as raw produce is concerned, the district is more than self-supporting, as it is a large exporter of grain. But for its manufactured articles, excepting the coarsest home-spun cotton cloth, and iron cooking vessels made at Kálabágh, it depends entirely on the cis-Indus Punjab and on England.

Dera Gházi Khán is one of the districts in which foreign trade is registered; and a very admirable note upon the trans-border trade of the district by Mr. Udny is printed as No. XVIII of the Selections from the Records of the Punjáb Government 1882 (new series).

Chapter IV, B.

Occupations, Industries, and Commerce.

Imports and exports

Estimate of the imports in an average year for internal consumption and that of the neighbouring independent tribes

Number	Article	Weight in standard maunds	Average price per maund			Value in rupees	Whence imported	Remarks.
			Rs	A.	P			
1	*Ghi* or clarified butter	1,975	22	14	0	45,178	Mostly from the independent hills	
2	Cleaned cotton	1,545	17	12	0	27,424	Shahpur and elsewhere cis-Indus	Mostly used in the district, some is exported south by the Indus
3	*Gur*	2,325	6	2	0	14,241	Peshawar and Amritsar	Consumed by the richer classes
4	Country cloths	2,476	Various rates			81,897	Neighbouring cis Indus district	Mostly goes on into the hills One fourth perhaps used inside the district
5	English cloths	4 316	Do			6,16,060	Amritsar Mooltan and Delhi	About one third is *en route* for independent territory
6	Tobacco	12,516	3	12	0	46 935	Mostly from Khost in Kabul	Fully half is *en route* for Dera Ismail Khan
7	Indigo	342	81	4	0	27,787	Mooltan, Muzaffargarh and Dera Ghazi Khan	Mostly used in the district
8	Fruits	4 371	7	11	0	33,602	Afghanistan.	Half say is *en route* for the Punjab
9	*Mayuth*	1,768	9	4	0	16 954	Khorasan	Most goes on cis-Indus
10	Metal vessels	1 896	60	0	0	1 13,760	Punjab cis Indus	
11	Timber	P	P			82,614	Neighbourhood of Indus also Waziri hills	Mostly used in boat building, also for ordinary buildings
12	Iron	13,866	5	6	0	74 530	Kamguram in the Waziri hills	Half manufactured at Kalabagh and thence exported in the form of cooking vessels
13	Miscellaneous	P	P			2 02 111	From Karachi Punjab, and England	Wine stores and other English articles, also drugs shoes, condiments, live stock, Bahadarkhel Salt, &c
	Total	47,3 6				13,82,493		

Estimate of the exports in an average year.

Number	Article	Weight in standard maunds	Average price per maund			Value in rupees	Whither exported.	Remarks.
			Rs	A	P			
1	Wheat	350,00	1	3	0	4,15,625	By Indus towards Sindh *viâ* Isakhel or Dera Ismail Khan	All the *tahsils* except that of Bannu are exporting countries
2	Gram	102,211	1	0	0	1,02,211	Do do	Is mostly grown in Marwat
3	Barley, *bájra* and maize	56,525	1	0	0	56,525	Do do.	Mostly from Isakhel and Mianwali except for maize which is from Bannu proper
4	*Gur*	6,000	5	0	0	30,000	To hills and in all directions especially southwards	All the produce of Bannuchi sugarcane
5	Dry Turmeric	7,460	7	0	0	52,220	Do do'	All the produce of Bannu proper
6	Alum	19,800	4	0	0	79,200	To Sirsa and Mooltan, &c	
7	Kalabágh salt	70,571	3	0	0	2,11,713	In all directions cis Indus	The cheap grey rock salt of Bahadarkhel is alone consumed trans Indus.
8	Cleaned Cotton	4 335	17	0	0	73 695	Independent hills.	
9	Miscellaneous	P	P	0	0	1,74,361	In all directions	Buffaloes and sheep wool skin.
	Total	616,902				11,95,550		

SECTION C.—PRICES, WEIGHTS AND MEASURES AND COMMUNICATIONS.

Table No. XXVI gives the retail *bazár* prices of commodities for the last twenty years The wages of labour are shown in Table No. XXVII, and rent-rates in Table No. XXI, but both sets of figures are probably of doubtful value. The figures of Table No. XXXII give the average values of land in rupees per acre shown in the margin for sale and mortgage; but the quality of land varies so enormously, and the value returned is so often fictitious, that but little reliance can be placed upon the figures. The subject is noticed in the discussion of the condition of the landholding classes which will be found in Chapter III, page 100.

Prices, wages, rent-rates, interest.

Period.	Sale.	Mortgage.
1868-69 to 1873-74 ..	8—13	8—6
1874-75 to 1877-78 ...	15—11	7—1
1878-79 to 1881-82 ...	51—1	5—4

The following extract from Mr. Thorburn's Settlement Report shows the prices of the chief agricultural staples used by him for assessment purposes, and the manner in which they were arrived at :—

Settlement prices.

"In commuting the gross produce estimates of the different crops into their cash equivalents, my best guide was the published *tahsíl* rates for the preceding twenty years. I endeavoured also to obtain from *bunniahs'* books their wholesale selling prices for the same period. In this I was fairly successful for the chief staples. After that I prepared my Settlement commutation rates. In doing so I bore in mind that the prices at which the poorer *zamindárs* of the district are constrained to sell a large portion of each crop, in order to meet their revenue engagements, are much below either of the rates noticed above. Though I have been liberal, I do not think I have been too much so. It must not be forgotten that I framed my rates at a time when the prices of all food-grains, to the surprise of most men, had fallen nearly as low as they had been in 1857-58 and the two following years. From 1856 to the close of 1860 all food-grains were very cheap. Then came two famine years, then a year of plenty, and then eight consecutive years during which all food-grains were excessively dear, so much so that the two culminating years, 1869-70 and 1870-71, were almost famine years. With 1872-73 a cycle of good years commenced, which, so far as wheat is concerned, has continued up to the present time. I trust the above remarks will suffice to explain the fairness of the figures given in the last column of the statement on the next page."

Measures of capacity.

The standard grain measures of the district are the *topah* and the *ojah*. The price current is generally spoken of in them, not in *sérs*. They are both shallow, broad-mouthed wooden bowls turned approximately by the village carpenter, and varying in capacity for different tracts and villages. In measuring the grain is always heaped up high over the lip. The *topah* is used in Marwat, Isakhel and the southern villages of Miánwálí, in which latter it only holds about four-and-half standard *sérs* of dry wheat. Elsewhere it holds from 5½ to 6½ standard *sérs*. The *ojah* is used in Bannu *tahsíl*, in the greater part of Miánwáli and about Kálabágh. Its capacity varies much from 1¼ to 2 *sérs* measured in dry wheat in Bannú proper. It runs up to about 2½ *sérs* in Miánwáli.

Chapter IV, C.

Prices, Weights and Measures and Communications.

Settlement prices.

Tahsil.	Average for the 20, 18 or 15 years* preceding 1876-77.						Settlement commutation rates.		
	Tahsil retail price current.			Wholesale selling price by banniah's books.					
	Wheat.	Gram.	Bájra.	Wheat.	Gram.	Bájra.	Wheat.	Gram	Bájra
	M. S.C	M.S.C.	M. S. C.	M S. O	M S. O	M. S. O	M S. C.	M. S. O	M. S.C.
Bannu ... Irrigated...	0 33 12	0 38 1	0 32 13	0 35 7	0 39 11	0 34 4	35 0 0	1 0 0	1 0 0
Bannu ... Bárání ...							32 0 0		
Marwat	0 32 0	1 3 8	0 36 6	0 38 0	1 10 14	1 9 8	1 0 0	1 15 0	1 10 0
Isakhel... Canal ...							0 36 0		
Isakhel... Kacha ...	0 27 4	.. ..	0 33 12	0 34 4	.....	1 1 4	0 33 0	.....	1 0 0
Isakhel... That ...				0 28 3	.....	0 35 1	0 31 0		
Miánwáli River lands	0 30 2	.....	0 36 10	0 33 1	.....	0 36 15	0 36 0	.....	1 0 0
Miánwáli Other lands				0 31 0	.....	0 39 13	0 33 0		

* The average for Isakhel is on 18 years and for Miánwáli on 15 years only. The actuals for a longer period were not obtainable.

Measures of capacity.

The scale of the divisions and multiples of the *topah* and the *ojah* are as follows :—

For Marwat, most of Isakhel and southern Miánwáli :—

4 *thulah* or 4 *pão*	...	...	...	= 1	*paropi.*
4 *paropi*...	...	...	...	= 1	*topah.*
4 *topah* ...	...	...	...	= 1	*pái*
10 *pái* ...	...	...	...	= 1	*chhat.*

For Bannu *tahsíl*, parts about Kálabágh and all Miánwáli, except the old Piplan *iláka* :—

4 *kurwah* or 3 *thriháo*	...	...	= 1	*ojah*
100 *ojahs or ozhah*	...	...	= 1	*chhat*

Measures of weight.

Before annexation the *sér* was of various weights, but for many years past the Lahore *sér* of one hundred *tolás* has been commonly accepted trans-Indus ; and the English *sér* of eighty *tolás* on the Miánwáli side. Of course by the standard "*sér*" the latter is meant. Amongst agriculturists and village *banniahs* almost every thing excepting grain is bought and sold by weight.

Thus the local grain measures may be approximately converted into weight as follows :—

BANNU TAHSIL—				
Pai	=	2¼	*sérs*	(standard)
Kurwah	=	10	*chittaks*	do.
LAKKI TAHSIL—				
Topah	=	6¼	*sérs*	do.
Paropi	=	1½	do.	do.
Pán	=	6	*chittaks*	do.
ISAKHEL TAHSIL—				
Topah	=	6¼	*sérs*	do.
Pau	=	3½	do.	do.
Thulah	=	10	*chittaks*	do.
MIANWALI TAHSIL—				
Ojah	=	2	*sérs*	do.
Topah	=	4	do.	do.
Kurwah	=	8	*chittaks*	do.
Choha	=	3½	*sérs*	do.

For solids, other than grain, the terms maund and *sér* are in use ; but

The local maund	=	50	*sérs*	standard.
„ „ *sér*	=	1¼	do.	do.

Liquids also are measured by the local *sér*.

For precious metals, the standard *tola*. *másha* aud *ratti* are in use.

The measure in ordinary use for land is the *ghumáo* as nearly as possible equivalent to a standard acre. The table is as follows :—

Measures of area.

20 *marlas* = 1 *kanál*
8 *kanáls* = 1 *ghumao*

In the Surání '*tappa*' of Bannu, another measure is in use :—

5 *kanáls* = 1 *khalla*

In Miánwáli and Isakhel a measure called *dángu* = 9 ft. $6\frac{3}{4}$ inches square, is not unfrequently used.

The *bigha* is used in the Pakhar *iláqa* of Miánwáli, and is equal to 4 *kanáls* or half an acre.

Communications.

Communications.	Miles.
Navigable ...	76
Railways ...	*Nil.*
Metalled Road .	*Nil*
Unmetalled Road...	797*

The figures in the margin show the communications of the district as returned in quinquennial Table No. I. of the Administration Report for 1878-79, while Table No XLVI shows the distances from place to place as authoritatively fixed for the purpose of calculating travelling allowance. Table No. XIX shows the area of land taken up by Government for communications in the district.

Rivers.

River.	Station	Distance in miles.	Remarks.
Indus. 1	Kálabagh ...	..	Ferry and mooring place.
2	Mochh ...	20	Ferry.
3	Rokhri ...	8	Do
4	Miánwáli .	4	Ferry and mooring place
5	Silwan or Ghangi	4	Do.
6	Isakhel opposite Mianwálí ...	5	Mooring place.

The Indus is the only navigable river throughout its course within the district. The principal traffic on this river as stated in the Punjab Famine Report of 1879 is shown in Table No. XXV. The mooring places are shown in the margin, following the downward course of the river.

There are four boat ferries on the Indus, *viz.*, those of Kálabágh, Mochh, Rokhri and Miánwáli. The first is open all the year round, and is safe, rapid and easy. The other three are practically closed, except for agriculturists, from May to October, and the passage of the Indus by any of them is a long affair, as, owing to the width of the bed and the number of the running channels, transshipments are required. The Rokhri and Miánwáli ferries are often amalgamated. The exact position of each ferry below that of Kálabágh, which is constant, is changed each season according to the action of the river. The average number of boats at each during the busy season is four. There are never less than four at Kálabágh, and in the cold weather at the Miánwáli and Rokhri crossings there are often eight employed. The lease of the ferries is auctioned annually, and fetches about Rs. 3,450. The boatmen and lessee share the toll proceeds equally between them.

* Imperial Military Road 63
Frontier Road 66
District Roads 548
Village roads 120

Chapter IV, C.

Prices, Weights and Measures and Communications.

Water transport.

The Kurram and Gambíla are not navigable, nor are boats used, either for carriage or other purposes, upon them. Upon the Indus a considerable number of boats belong to inhabitants of this district, and these, together with boats from other districts, ply a thriving carrying trade between Kálabágh and Isakhel and the commercial towns of the lower Indus. The whole export trade of the district is thus carried on (see Table No. XXV.)

Boat-building is practised at Kálabágh and at Isakhel, and here and there in villages adjoining the Indus. The number employed in the carrying trade between this district and Sindh may be taken at 130. Besides this number there are from 12 to 15 largish boats plying at the different Government ferries, and as many more smaller boats (*daggah*) at *zamíndári* ferries over different branches of the river. The capacity of grain-carrying boats ranges from 350 to 2,000 standard maunds, the average being about 800. The rate charged per *path*, a measure of about 25 standard maunds, from either Isakhel or Miánwáli to Sakhar in Sindh, ranges according to the season and the demand from Rs. 10 to Rs. 15, but in extraordinary years it runs up to Rs. 24 per *path*. There is a saying—"The boat arrives by luck," and sure enough the voyage down to Sakhar is a dangerous one, a on an average from 5 to 8 per cent. of the boats annually despatched never reach their destination, but sink with their freight on the way. When such an accident happens, there is small chance of anything being saved. In most cases the loss is the result of carelessness—of trusting in fact to "luck." The only penalty incurred by the boat-owners, independent of the loss of their boat, is the forfeiture of half the transport charges. It takes from ten to twenty days to reach Sakhar in the hot weather, and double that time in the cold. The return journey is always a slow affair. Its period depends on the direction of the wind and the height of the river. It takes from one to two months. The boat is often sold at Sakhar.

For Isakhel and Miánwáli the cost of conveying grain to the river's bank is small, as the distances are not great. But for the Marwats the case is different. They have to transport their surplus produce to distances of from twenty-five to fifty-five miles. When there has been a fair harvest they empoly their leisure time in the slack season by acting as carriers between their homes and Dera Ismail Khán or Isakhel. They use for this purpose about 1,000 donkeys, 3,000 of their plough oxen, and 500 camels. Carriage in any of the above ways comes to a little under four annas per standard maund from Pezu to Dera Ismail Khán. But the rates are subject to great fluctuations.

Roads.

Edwardesabád is perhaps the most inaccessible place in the Punjab plains. The roads connecting Edwardesábád with the frontier outposts are always kept in sufficient repair to allow artillery to move upon them with ease. But there is no metalled road in the district. Some of the roads are little better than sandy tracks; others, however, passing over firmer soil, are well defined, having a hard clayey surface, which is as hard as iron in dry weather, but quickly becomes cut up after heavy rain. In the Bannú and Isakhel *tahsíls*, the roads are much cut up by irrigation channels and the

courses of mountain streams, and when the Kurram and Gambíla rivers are in flood the station is entirely cut off from communication with Kohát and Dera Ismail Khán. As a consequence, probably, of these facts wheeled conveyance is practically unknown in the district, and this in spite of persevering efforts which have been made by district officers to encourage the use of carts. Carts have even been offered for sale at less than cost price, but without success in persuading the people to recognize their utility.

The main line, which connects cantonments with Kohát and Dera Ismail Khán, runs longitudinally for seventy miles from north to south from the Latammár *nálá* to about a mile beyond Pezu. It is under the Public Works Department. It crosses the Kurram and Gambíla rivers, both of which are unbridged. Owing to this want, traffic is frequently at a standstill for days or even weeks, and much property and some lives are annually lost. A mail cart has been lately started which runs between Edwardesábád and Pezu. All the other high roads in the district are under the district officer. The chief are, trans-Indus, that which connects Edwardesábád with Lakki, Isakhel and Kálábágh; and cis-Indus, that which extends from Niki to the Mári salt mart, and thence along the left high bank of the Indus *viâ* Miánwáli to Piplán. There are also other district lines of less importance, *viz.*, trans-Indus that *viâ* Hawed to Ahmadzai, and that from Naurang Sarai *viâ* Daddiwála to Isakhel, and cis-Indus that from Miánwáli to Sháhpur *viâ* Van Bachran, and another from the same centre across the Salt Range to Sakesar and Talagang. All the most traversed lines are fairly well provided with staging bungalows or rest-houses and *saráis*. As to village roads, they are numerous, and range from ten to twenty feet in width.

Trans-Indus, skirting the hills, is a narrow frontier road, which interconnects the outposts, and is under the officer commanding them. Cis-Indus, there is a salt patrol's road under charge of the Inland Customs Department along the foot of the Salt Range. On the whole, though in the last 25 years much has been done in the way of opening up the district, raising the level of its roads, and bridging canals, water-courses and drainage channels, it cannot be asserted that communications are in a satisfactory state. They will not be so until the Kurram and Gambíla rivers are bridged. The great want of the district, both military and commercial, is a bridge over the Kurram on the Kohát road, about a mile from cantonments. Some portion of its cost could be recovered by levying toll from all who use it. Once made, the trade route to Isakhel would follow the left bank of the Kurram as far as Daddiwála,and thence the existing road.

The table on the next page shows the principal roads of the district together with the halting-places on them and the conveniences for travellers to be found at each. Communication on the roads from Bannú to Dera Ismail Khán, from Bannú to Kohát, and from Bannú to Sháhpur are often interrupted in the rains, sometimes for days together, by floods on the Kurram and Gambíla rivers (hill torrents), neither of which is bridged, and which cross the road respectively between Naurang and Ghaznikhel, Naurag Lakki, and Isakhel, and Edwardesábád and Dharmakhel.

Chapter IV, C.

Prices, Weights and Measures and Communications.

Roads.

Route.	Halting-places.	Distance in miles	Remarks.
Edwardesábad to Dera Ismail Khan (unmetalled) ...	Edwardesabád ...	..	Encamping ground Rest-house, *saraí*, tank, well, stream.
	Naurang ...	16	Encamping-ground, dak bungalow, *saraí* and well
	Gambíla ..	10	*Saraí*, police rest-house, tank, Gambíla river.
	Ghaznikhel ...	10	*Saraí*, encamping-ground, dak bungalow, tank,
	Pezu	16	Sandy, dak bungalow, Encamping-ground Mail-cart station.
Bannu to Kohat ..	Domel ...	9	Unmetalled, *saraí*, wells, encamping-ground.
Naurang to Rawalpindi (unmetalled) ...	Naurang ...	...	As above.
	Lakki	17	Sandy encamping-ground, dak bungalow, Gambíla stream, *tahsíl*, police Post and dispensary, well.
	Darrah Tang ..	14	*Saraí* Sandy kurram stream
	Isakhel ...	8	Encamping-ground, rest-house, *saraí*, *tahsíl* police station, well, dispensary.
	Kamar Masham	14	*Saraí*, well.
	Kalabagh .	14	Encamping-ground, dak bungalow, *saraí* Dispensary, police station indus ferry.
	Marí ...	3	Crossing river Indus *saraí*, rest house.
	Nikí ...	17	
Naurang to Shahpur (unmetalled) .	Naurang ..	...	As above.
	Landiwalí ...	12	Encamping-ground, *pakka* tank.
	Bergí	12	*Saraí*, tank.
	Isakhel ...	8	As above
	Mianwalí ..	15	Cross Indus in the bed of the river Subdivision, *tahsíl*, *saraí*, police-post. dispensary, wells, encamping-ground
	Wan Bhachran ..	15	*Saraí*, rest-house, encamping-grounds, *Pukka báolí*
Marí to Piplan (unmetalled)	Marí ...		As above.
	Mochh	17	
Unmetalled ...	Mianwalí ..	18	As above.
	Piplan ...	17	

There are also unmetalled roads from Shahbázkhel to Shekh Budín 13 miles, Miánwáli to Sakesar 33 miles, Edwardesabád to Ahmadzai 24 miles, Jánikhel to Pahár Khel 25 miles, and Lakki to Bain Darrah 30 miles, on which there are no fixed halting places. The table on the next page shows the minor roads of the district, all of which are unmetalled.

The road from Bannú to Domel and from Darra Tang to Isakhel cross the Kurram, and the roads from Naurang to Lakki, and from Gambíla to Ghaznikhel cross the Gambíla river by *ghâts*, which are sometimes impassable when the rivers are in flood. There are Customs Department bungalows at Miánwálí and Kálabágh, where there is the famous salt mine of Kálábágh.

The dák bungalows are completely furnished and provided with servants. The rest-houses on roads and elsewhere have furniture, crockery, and cooking utensils, &c., but no servants. A horse-dák or mail cart runs daily along the Trunk Road from Bannu to Dera Ismail Khán *viâ* Pezu.

	Name of Road.	Length of miles
1	Edwardesábád to Bázár Ahmad Khán	2
2	Do. do. Jánikhel	16
3	Do. do. Ahmadzai	24
4	Kurram Fort road to Mirian	11
5	Cantonment to Gomatti Fort	2
6	Kurram fort road to Gomatti	3
7	Cantonment to Bázár Ahmad Khán	1
8	Gomatti to Chauki Azim	17
9	Hawaid to Jánikhel	6
10	Do. Mirian	8
11	Do. road to Akra	4
12	Dilasa to Baran Fort	3
13	Ghoriwála to Grand Trunk Road	2
14	Do. do. Mirian	15
15	Jánikhel to Paháŕkhel	25
16	Ghaznikhel to do.	10
17	Pezu to Shekh Budín	11
18	Do. *viâ* Isakhel to Niki	99
19	Sháhbázkhel to Shekh Budín	13
20	Lakki *viâ* Ghaznikhel to Ahmadzai	21
21	Do. do. Taja Din to Bain Dorrah	30
22	Do do to Naurang *Serai*	17
23	Shadia to Naurang *viâ* Miánwáli and Landiwa	69
24	Isakhel to Sher	2
25	Do Kundal	10
26	Bhut to Kabianwála	4
27	Músakhel to Wan Bhachran	16
28	Dhak to Chakrála	12
29	Miánwáli to Sakesar	33
30	Mari to Piplán or Winôta...	56
31	Shakardarrah road	2
32	Outer Circular road	4
	Total ...	548

Post Office.

There is the Imperial post office at Edwardesábád, district post offices at Naurang, Lakki, Isakhel, Kálábágh, Miánwáli, and Pezu, all including money order offices; and a savings bank at head-quarters. Each of the above has attached to it one or more rural messengers. Covers form Mooltan for Miánwáli are sent by rail to Lahore, thence by runners *viâ* Sháhpur. The Lahore mail is ordinarily delivered in Edwardesábád on the third day after despatch. Postal communication between Edwardesábád and Miánwáli is conducted throughout the hot weather *viâ* Kálábágh, hence covers are not delivered until the third or fourth day after posting. When the Kurram is in flood, the district often remains cut off from the outside world for several days at a time. The bags between Edwardesábád and Dera Ismail Khán have since September, 1883, been carried by hill cart. The improvements in communications with parts beyond the confines of the district which have taken place since 1870 are very great. Since then new offices have been opened; the celerity of delivery has been doubled; packages by parcel post reach their destination within a reasonable time, instead of after weeks of detention at Dera Ismail Khán or Kohát, until a donkey or camel-load should accumulate; lastly, there now is the telegraph wire.

Telegraph.

The Frontier line of telegraph, following the road from Pesháwar to Dera Gházi Khán, passes through the district, having a telegraph station at Edwardesábád, while a second line runs from Naurang to Kohát.

CHAPTER V.

ADMINISTRATION AND FINANCE.

Chapter V, A.

General Administration.

SECTION A.—GENERAL.

Executive and Judicial.

The Bannu district forms part of the Deraját Division, the head-quarters of which are at Dera Ismáil Khán. The ordinary head-quarter's staff of the district consists of a Deputy Commissioner, a Judicial (or Extra Judicial) Assistant, an Assistant Commissioner, and one or two Extra Assistant Commissioners. An Assistant or Extra Assistant Commissioner is in charge of the Miánwáli subdivision. His head-quarters are at Miánwáli. Each *tahsíl* is in charge of a *tahsíldar* assisted by a *náib*. The village revenue staff is shown in the margin. A proposal is under consideration for extending the *girdáwari* system to the whole district. The pay of the several grades of the *patwáris* is shown below :—

Tahsil	*Qánungos* and *Naibs*	*Girdáwars*	*Patwáris* and Assistants
Bannu ...	4	...	46
Marwat ...	3	...	46
Isakhel ...	2	1	25
Miánwáli ..	2	3	50

Tahsil.	Number of Circle	Pay of the different grades	Number of *patwáris* in each grade.				
			First	Second	Third	Fourth	Total
Bannu	32	Rs 15, 12, 10, and 7 ...	6	7	18	16	47
Marwat	35	,, 12, 10, 8, and 6 ...	9	9	14	13	45
Isakhel	20	,, 15, 12, 10, and 6 ...	1	5	16	3	25
Miánwáli	32	,, 15, 12, 10, and 7 ...	5	10	17	19	51
Total ...	119		21	31	65	51	168

There are two Munsiffs in the district. One takes the cases from the Bannú and Marwat *tahsíls*, and sits at Bannú or Lakki. The second Munsiff has only just been re-appointed to the district, and will sit at Kálábágh and Miánwálí, taking the work of the Miánwálí and Isakhel *tahsíls*.

Police.

The police administration of the district being now nearly assimilated to that of Cis-Indus districts, it will be well to record its form prior to the change inaugurated in 1873. In 1862 the old police battalion was disbanded. From that year until 1873 the police force of the district consisted of a company at head-quarters, whose duties were to guard the prisoners in the jail and Government property, and to act as treasure escort when required. There was also a numerous body of rural constabulary called *barkandázes*, scattered throughout the district in the different *thánas* and *chaukís*, and seldom transferred from one locality to another, and there was too what was called a *risála* of mounted police. The whole

Police.

force was under the Deputy Commissioner, who managed it much as he liked. After 1870 the number of men in the *risála* was gradually reduced, and from the savings thus and otherwise effected the force was reorganized. From the commencement of 1873-74 its constitution has been assimilated to that of the Cis-Indus police. The police force of the district is now under the control of the Inspector-General of Police, Punjab, as far as pay, pension, and clothing are concerned; but under the Commissioner of the Division on all other points. The Deputy Commissioner is also the Deputy Inspector-General of Police within the limits of his district. Reports in the Miánwáli sub-division go to the officer in charge direct. A District Superintendent of Police is in charge of the police. The strength of the force as given in Table No. I of the Police Report for 1882 is shown below:—

Class of Police.	Total strength.	Distribution.		Remarks.
		Standing guards.	Protection and detection	
District (Imperial)	384	15	295	
Cantonments ...	...	..	...	
Municipal ...	69	...	69	
Canal ...	...	...	...	The military authorities patrol cantonments.
River ...	...	...	...	
Ferry ...	8	...	8	
Total ...	461	15	373	

The *thánas* or police posts and *chaukís* or police outposts are thus distributed:—*Tahsíl Bannu: Thánas* Sadar Kotwáli, Mirián, and Ghoriwála. *Chaukis:* Chauki Azím, Domel, Sarai Narang, and Sarai Manjhiwála.

Tahsíl Marwat: Thánas Lakki, Ahmadzai, Pezú. *Chaukís:* Landiwáh, Bergí, Darra Tang, Darakka, Ghaznikhel, Shahbázkhel, Shekh Budín and Sharighásháh.

Tahsíl Isakhel: Thánas Isakhel, Kálábágh. *Chaukís:* Kamar Musháni.

Tahsíl Miánwáli: Thánas Miánwáli, Mochh. *Chaukís*: Dhak and Piplán.

Municipal police are posted in the following towns: (1) Edwardesábád, (2) Lakki, (3) Isakhel, and (4) Kálábágh.

In addition to the police force, 539 village watchmen are entertained and paid at an average rate of Rs. 4 per mensem, collected by the *lambardárs* by a *báchh* on the houses of the village. These watchmen are under the magistrates holding jurisdiction over the villages. The Frontier militia are noticed in the Section on Border Administation (page 164). There are no proclaimed criminal tribes. Table No. XL gives statistics of criminal trials, No. XLI of police inquiries, and XLII of convicts in jail for the last five years.

Cattle pounds.

There are ten cattle pounds in the district in charge of the police, located as follows: (1) Sadar Kotwáli, (2) Ghoriwála, (3) Lakki, (4) Isakhel, (5) Kamar Musháni, (6) Kálábágh, (7) Mochh, (8) Miánwáli, (9) Dhak, (10) Piplán; and five cattle pounds in charge of *lambardárs* and *patwáris* at (1) Dáúdkhel, (2) Chakrála, (3) Músakhel, (4) Bhakra, (5) Mir Dhanna.

Chapter V, A.

General Administration.

Cattle pounds.

The prescribed fine for each horse, mare or pony impounded is only four annas. Mr. Thorburn writes: "Being so small, it pays owners to let such animals run loose. The chances of capture are in any case small, and when the crops are ripening or under the sickle, a horse in one night eats more than four annas' worth of corn, and does several rupees worth of damage besides. This is particularly the case in March, April, and May in the Kacha, and generally throughout *tahsíls* Isakhel and Miánwáli. When camping in the Kacha in March and April, I have over and over again seen small herds of practically wild horses there. During the day the animals had a safe retreat in the *shísham* blocks, whilst at night they feed at pleasure in the wheat fields. I used to amuse myself by hunting them and driving them to a pound, but though I often had half-a-dozen well-mounted men with me, we found it very difficult work. All that the Deputy Commissioner could do—the Cattle Trespass Act laying down four annas as the fine—was to charge heavy rates for feeding and watering impounded animals, and to have their owners sent to him for verbal admonition. This checked the nuisance for the time. Many of the cultivators of the Kacha and of Miánwáli generally have repeatedly implored me to try to get the fine raised to a rupee or more. Until it is so, the practice of wilfully loosing horses and other animals difficult of capture will continue. Much that I have said applies in a measure to asses. Though they cause much loss, and are neither easily caught nor driven, the fine on them is only two annas."

Jails.

The district jail has recently been rebuilt; the old jail being considered unhealthy. It has accommodation for 142 prisoners according to superficial space; but in order to give the full amount of cubic space generally allowed to each individual, the number of prisoners should not exceed 109. Long term prisoners all go to the Dera Ismail Khán jail, and all prisoners from the Miánwáli sub-division are sent there direct, without coming to the district head-quarters. Table No. XLII gives jail statistics for the last five years.

Revenue, Taxation, and Registration.

The gross revenue collections of the district for the last 14 years, so far as they are made by the Financial Commissioner, are shown in Tables No. XXVIII; while Tables Nos. XXIX, XXXV, XXXIV, and XXXIII give further details for land revenue, excise, license tax, and stamps respectively. Table No. XXXIIIA shows the number and situation of Registration Offices.

The Central Distillery for the manufacture of country liquor is situated at Edwardesábád. The cultivation of the poppy is not forbidden in this district. The administration of Customs and Salt Revenue is described in the next paragraph.

Table No. XXXVI gives the income and expenditure from district Funds, which are controlled by a committee consisting of 19 members, selected by the Deputy Commissioner from among the leading men of the various *tahsíls*, and of the Civil Surgeon, Assistant Commissioner, Extra Assistant Commissioner, Assistant Engineer and *tahsíldár* as *ex-officio* members and the Deputy Com-

missioner as president. Table No. XLV gives statistics for municipal income; while the municipalities themselves are noticed in Chapter VI.

Revenue, Taxation and Registration.

The income from provincial properties for the last five years is shown below :—

Source of Income.	1877-78.	1878-79.	1879-80.	1880-81.	1881-82.
Ferries without boat-bridges ...	3,475	3,530	2,660	3,040	4,526
Staging Bungalows, &c. ...	572	437	500	661	822
Encamping grounds ...	23	6	16	.....	113
Cattle Pounds	2,826	3,105	3,518	3,609	3,761
Nazúl properties	672	789	609	500	284
Total ...	7,568	7,867	7,303	7,810	9,505

The ferries, bungalows, and encamping grounds have already been noticed at pages 155, 6 and the cattle pounds at page 159. The principal *nazúl* properties consist of some 8 acres 2 roods 7 poles of valuable land in the vicinity of the *Sadr Katchery* building, used as a vegetable and fruit garden. It is one of the best in the Panjáb. The land was purchased from *zemindárs*.

Figures for other Government estates are given in Table No. XVII, and they and their proceeds are noticed in the succeeding section of this Chapter, in which the land revenue administration of the district is treated of.

Customs—Salt.

In this district there are three beats of the Northern India Salt Department known as Sháh Muhammad Wali, Míanwáli, and Kálabágh; the first two on the left bank of the Indus, forming portion of the chain of posts extending from Torbela to Karor, and the third on the right or trans-Indus bank. The duty of the establishment posted to Sháh Muhammad Wali and Míanwálí is purely to prevent the import cis-Indus of Kohat salt and the illicit excavation or removal of Lahori salt. At Kálabágh the duties are not only preventive but salt is also excavated and sold by Government. The mines and the system adopted at them have already been described in Chapter I, pages 18, 19.

Statistics of land revenue.

Source of Revenue.	1880-81.	1881-82.
Surplus warrant *talabánah* ...	107	103
Málikána or proprietary dues ...	.	157
Alum	3,834	3,125
Water mills	641	892
Revenue fines and forfeitures ...	63	20
Fees	1,066	531
Other items	80	...

Table No. XXIX gives figures for the principal items and the totals of land revenue collections since 1868-69. The remaining items for 1880-81 and 1881-82 are shown in the margin.

Table No. XXXI gives details of balances, remissions, and agricultural advances for the last fourteen years; Table No. XXX shows the amount of assigned land-revenue; while Table No. XIV gives the areas upon which the present land revenue of the district is assessed. Further details as to the basis, incidence, and working of the current Settlement will be found in the Section of the Chapter dealing with land-revenue.

Chapter V, A. General.

Education.

There are Middle Schools at Lakki and Miánwáli, and Primary Schools as follows :

Hasanni	Bannú.
Torká	
Shahbázkhel	
Bázár Ahmad Khán	
Sikandar Salem	
Hawed	
Shahábkhel	Marwat.
Begúkhel	
Isakhel	
Isákhel	Isakhel.
Kálábágh	
Kamar Mushání	
Kundián	Miánwáli.
Piplán	
Mochh	
Dáúdkhel	
Chakrála	
Músákhel	
Namal	
Fateh Khánwálá	
Rokhri	

The Church Mission School at Edwardesábád, already described in Chapter III, page 59, teaches up to the Middle School standard, and receives a grant-in-aid of Rs. 25 per mensem from Municipal Funds. A private school at Swáns in Miánwáli receives a grant of four per mensem from District Funds. The district is part of the Multán Circle, which is in charge of the Inspector of Schools, Multán.

Medical.

Table No. XXXVIII gives separate figures for the last five years for each of the dispensaries of the district, which are under the general control of the Civil Surgeon, and in the immediate charge of an Assistant Surgeon at Miánwálí, and of native doctors at Edwardesábád, Lakkí, Isakhel and Kálábágh. The Miánwálí dispensary (at the Civil Station) has a branch at the old village of Miánwálí, about 2½ miles away. The post of Civil Surgeon is usually held by the senior medical officer of the Edwardesábád garrison. A Civil Surgeon is also appointed for six months of the year (1st May to 31st October) to the charge of the Shekh Budín sanitarium. There is also a dispensary at Shekh Budín in charge of a native doctor, This belongs equally to the two districts of Bannú and Dera Ismáil Khán, which share the expenses, but the management rests with the latter.

The dispensary at Edwardesábád is the most popular of all; indeed, it has been stated that a large majority of its patients consist of men who have come from beyond the border, and it is certain that hill men freely resort to it in the cold weather. The work done by each greatly depends on the personal qualifications of the assistant surgeon or hospital assistant in charge. If he acquires the confidence of the people the good he can do is only limited by his own powers of endurance. Of important operations the most so are lithotomy cases. About twenty are done each year. Two Kureshí brothers, residents of Khaglanwála near Isakhel, have cut for stone and operated for cataract for many years. Though their instruments are very rude, they have an immense local reputation, which extends

beyond the limits of the district. Mr. Thorburn, speaks of many cases in which the younger brother has literally "restored the blind to sight."

Bannu Civil Dispensary.

The Bannu dispensary which was founded in 1855 is situated in a well wooded compound of its own separated only by a road from the north wall of the Bannu city. The buildings consist of a central block containing the Civil Surgeon's office, dispensing and operating rooms; a small block containing four small rooms used by female patients; a long block containing fourteen small rooms for male patients; a detached shed for infectious cases; and a dead house. Thus the dispensary possesses accommodation for eighteen patients —fourteen male and four female—giving a small separate room to each patient. The dispensary is in the actual charge of a hospital assistant under the constant supervision of the Civil Surgeon, Bannu. The establishment consists of compounder, dresser, and menials.

Ecclesiastical.

There is a church at Edwardesábád capable of holding about 50 persons. There is no resident chaplain, but the station is in the charge of the Chaplain of the Deraját, who lives at Dera Ismáil Khán and visits Bannú once a quarter. Service is usually performed on Sundays by a missionary of the Church Mission Society, who have a station there. There is a Church at Shekh Budín also, capable of holding about 50 people. This is also under the Chaplain of the Deraját.

Head-quarters of other Departments.

The Executive Engineer, P. W. D., General Branch, has his head-quarters at Dera Ismáil Khán. There is generally an Assistant Engineer at Bannú. The head-quarters of the Superintending Engineer are at Ráwalpindi. The Executive Engineer has charge of the public buildings of the district and of the main frontier road leading through Bannú from Kohát to Dera Ismáil Khán. The Executive Engineer has also charge of military works. The Telegraph lines are included in the Sind Division, and are under the Assistant Superintendent, whose head-quarters are at Dera Gházi Khán, and the Post Offices are under the Superintendent of Post Offices, whose head-quarters are at Dera Ismáil Khán. The Salt Department is under the Assistant Commissioner of N. I. S. Revenue at Khewra.

SECTION B.—MILITARY AND FRONTIER.

Cantonments, troops, &c.

The table on the next page shows the military stations and posts of the district, with the garrison of each as it stood on the 1st January, 1884.

The only military station in the district is Edwardesábád, situated one mile from the right bank of the Kurram, and five miles from its debouchure from the Wazírí hills. Its elevation is 1,279 feet. It is 84 miles from Kohát and 89 miles from Dera Ismáil Khán. The cantonments occupy the head of a slope falling south and east from the right bank of the Kurram to the west of the fort of Dalípgarh. The fort is garrisoned by two regiments of Native Infantry; while in the cantonments proper—which are little over 500 yards from the fort—there are quartered a wing of a Native Cavalry Regiment, and a Native Mountain Battery. There are quarters for a full regiment of Cavalry in cantonments, but this has lately been reduced to one

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Military and Frontier.

Cantonments, troops, &c.

Station.	British Officers.	Non-Commissioned Officers and Men.				
		Native Cavalry.	Mountain Battery	Native Infantry.	Militia.	
					Horse.	Foot.
Edwardesábád Cantonments ...	26	285	172	150	.....	.....
Fort Dalípgarh ...		.....	.....	1,389	.....	.....
Latammar Outpost ...		.....	10	.....	25	.....
Barganathu do. ...		.....	.....	.....	.....	21	7
Kurram do. ...		.....	12	.....	22	2	.....
Jánikhel do. ...		.....	20	.....	35	4	.....
Gumatti do. ...		.....	.....	.....	.....	9	3
Gumatti Tower do. ...		.....	.....	.....	.....	.....	8
Baran do. ...		.....	.....	.....	.....	9	6
Tochi do. ...		.....	.....	.....	.....	10	7
Burji do. ...		.....	.....	.....	.....	6	4
Walli do. ...		.....	.....	.....	.....	10	2
Tajáori do. ...		.....	.....	.....	.....	10	2
Khaiokhel do. ...		.....	.....	.....	.....	10	2
Total ...	26	325	172	1,621	91	41

wing, the vacated lines being occupied for the sake of extra protection by two companies of Infantry detailed from one of the regiments garrisoning the fort. These troops, in conjunction with the Frontier Militia, also garrison a chain of outposts along the frontier. The total strength of the garrison, as it stood on the 1st January, 1884, with the several posts occupied by it, are shown in the table at the head of this paragraph. The figures are mainly taken from the latest distribution return furnished to the Quartermaster-General, Simla, and include those sick and absent. The troops, including the militia, are under the orders of the Brigadier-General Commanding the Punjab Frontier Force. Each regiment in the Punjáb Frontier Force is furnished with a permanent establishment of transport to enable it to move on the shortest notice, on what is termed "half Kábul scale" of baggage.

Border defence system.

The Bannú Frontier towards Afghánistán is protected by a chain of outposts, which command the mouths of the principal passes, and are garrisoned partly by militia men and partly by detachments of troops from cantonments. The former consist of the nominees of influential chiefs or headmen of the tribes and villages in the immediate vicinity of each post. When a vacancy occurs, the chief who has the privilege of nomination presents his man to the Deputy Commissioner for entertainment, and if he be accepted, the Officer Commanding the outposts can only reject him for unfitness or deficiency of local knowledge. The duties of the garrisons in the outposts are to give intelligence of intended marauding incursions, to prevent and resist raids, to patrol the frontier road and up to the mouths of the passes, and to seize and send to the nearest police station all cattle grazing west of the Frontier road without a sufficient *badraga* or grazing guard. As an additional safeguard against raids, each section of the Wazírí and Bhitanni tribes holding land within our border has accepted pass responsibility, which means that the responsible section is bound to recover or make good booty carried off through a

Border defence system.

particular pass, or at least clear itself from remissness of vigilance, and ascertain where the plunder is if beyond its own hill limits. To compensate for such a responsibility the lands of each such section have been assessed very lightly, and the right of nomination of a certain number of foot and mounted militia men has been given to its head-men. All the militia are under the Commandant of the Cavalry regiment at Edwardesábád, who is *ex-officio* the Officer Commanding the outposts. The outposts and their garrisons have been already detailed in the table at the head of the preceding paragraph. The Jánikhel post is a large double post, with quarters for an officer, a small store of supplies, and a well of somewhat brackish water. The militia men are Jánikhel Wazírs. Barganattu is a strong stone fort, where Wazírs have 12 *sawárs*, and Marwats and Bannúchis the rest. The Gumatti tower, which commands the entrance to the defile, is garrisoned by Umarzai Wazírs. At the Gumatti outpost, Baran and Tochi, the Wazírs nominate four *sawárs* each, and the Bannúchis the rest of the garrison; while at Burji, the privilege of nomination is pretty equally distributed between Wazírs Bannúchis, and Marwats. The Wali post is in the village, the headman of which nominates five *sawárs*, the rest being Wazírs, Bannúchis, and other Marwats. Tajáori also is in the village; the Bhitannis have two *sawárs*, and the Marwats the rest. At Khairokhel, which again is in the village, there is a rest-house.

The passes into independent Waziristán.

From Latammar to Mulazai, following the Frontier road which inter-connects the outposts, is a distance of about sixty-five miles. Within these limits no fewer than forty-seven routes of sorts, lead up into independent Waziristán. Out of this number the Darweshkhel Wazirs are responsible for thirty-three, and the Bhitannis for the other fourteen. These so-called passes are nothing more than the stony beds of occasional mountain torrents or rivers. Many of them lead into each other a mile or more inside the hills. More than half of them are quite impracticable for any laden animal but a man or a mule The statement on the next page gives some information about the eleven largest and most important. The first seven issue from within the limits of the Bannu *tahsíl* and lead directly into Darweshkhel Wazír territory: the last four from the Marwat *tahsíl* into the Bhitanni country:—

The table on page 167, which is arranged in order from north to south, gives further information regarding the passes, including the minor ones. The responsibility for these passess is engaged for by the following tribes:—

No. 1 to 3	...	Hátíkhel ...	... Wazírs.
„ 4 to 8	..	Bizankhel ...	... „
„ 9	...	Umarzai ...	... „
„ 10	...	Umarzai and Muhammadkhel	„
„ 11 to 14	...	Muhammadkhel	... „
„ 15 to 17	...	Bakakhel ...	... „
„ 18 to 21	...	Jánikhel ...	... „
„ 22	...	Dhana ...	... Bhitannis.
„ 23 & 24	...	Baba .	... „
„ 25 to 27	...	Wargara and Baba	... „
„ 28 & 29	..	Baba	... „
„ 30	...	Wargara and Baba	... „
„ 31 & 32	...	Babak ...	.. „

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The passes into independent Wazíristán.

Number	Name of Pass	Name of Clan responsible for it.	Distance in miles to mouth of pass from cantonments	Remarks.
1	Barganattu ..	Hatikhel	11	Is a mountain torrent bed leading up to Kafirkot and Girang, belonging to the Kabulkhels; is practicable for laden camels, and was traversed by our troops in December, 1852, in the expedition against the Umarzais About a mile up the pass the *Chasmai Khurd* torrent joins it, and a couple of miles farther up the *Chasmai Kalán* Both are easy, generally spoken of as independent passes, and are in charge of the Hatikhels
2	Gumatti ...	Umarzai ...	4½	Is broad and easy; has been traversed by troops; leads up to the Gumatti village, whence the Kurram can be reached; leads also to Thal in Kohat which by this route is only 48 miles distant from Edwardesabád. Commissariat stores were sent by it to the Field Force assembled at Thal.
3	.Kurram ..	Muhammadkhel	6	The pass is the Kuram river's bed, and leads up to Thal in Kohát where the Kurram route to Kabul may be said to commence About 8 miles up the Kaipi *nálá*, which leads direct to Khost, joins the Kurram. Both the Kaipi and Kurram are caravan routes.
4	Baran or Barn	Ditto	7	About a mile up the *nálá* bifurcates, and both beds lead to Dawar by easy routes.
5	Tochi ..	Bakkakhel .	7	Is the bed of the Tochi river, and leads directly up to the Dawar valley. It was by this pass our troops entered Dawar in 1872
6	Khisor ...	Ditto	20	Is the main route on the Bannu side into the Masaud hills It was by this torrent bed the Masaud expeditionary force returned to Bannu in 1860
7	Shaktu ..	Janikhel	22	Is an important pass much used by Wazirs; leads up to Shawal; has never been traversed by troops nor surveyed.
8	Shamla .	Baba (Bhitannis)	25	All three are broad and easy, and are in charge of Bhitannis, into whose hills and towards the Gabar mountain they lead
9	Nugram ..	Baba and Babak (Bhitannis) equally	34	
10	Kharaba	Babak (Bhitannis)	37	
11	Larzan .	Warspun, Dhanna and Fattah Bhitannis.	Over 50	A large easy *nálá* leading up to the Gabar Mountain from Mulazai, much used by Masauds. This district has had nothing to do with it since Mulazai was transferred to Dera Ismail Khan in 1875

Frontier administration.

*The independent tribes that live along the border of the Bannu district, proceeding from north to south, are the Darweshkhel Wazíris, who are sub-divided into the two great sections of the Ahmadzai and Utmanzai; next to them the Mahsud Wazíris, and lastly the Bittannís, a small tribe, part of whom are settled within British territory. Several sections of the Wazíris also cultivate lands in the Bannu district, the principal being as follows: The Hatikhel, the Sirkukhel, the Sperki, the Bizankhel, the Umarzai, the Muhammadkhel; (these six clans form part of the Ahmadzai Darweshkhel); the Bakkakhel, and the Janikhel, who are Utmanzai Darweshkhel. The total number of the Wazíris, who are either settled in the district, or cultivate lands therein during the cold weather and retire to the hills in the hot weather, is about 14,000.

There is little to relate regarding our dealings with the frontier tribes on the border of the Bannu district; whether it be that the tribes

*The following note has been kindly supplied by Mr. Merk, who has availed himself in its compilation of information collected by Captain Mason, R.E.

List of passes into Independent Territory from Bannu district.

No	Name of Pass	Remarks
1	Chasmai Khurd .	Small pass, easy for cattle, leads into No 3
2	Chasmai Kalán .	Broad and easy, leads into No 3
3	Barganattai .	This is a very important pass, leads into Darwesh-Wazírí territory A large masonry post of great strength has been erected at its mouth
4	Pingah Khurd .	Small and unimportant.
5	Pingah Kalan ..	Do do
6	Khal Baba	Broad pass, easy for cattle.
7	Gala Sin . ..	Do do.
8	Tangai .. .	As its name denotes, very narrow and difficult
9	Zira Garhi .	Not important
10	Gumatti or Tanga ..	This is one of the main passes on left bank of the Kurram It is guarded by the Gumatti post
		Note —The above ten passes are all on left bank of Kurram
11	Kurram	A very important pass, broad and easy The Kurram river debouches into the Bannu valley from it Its mouth is about five miles from Bannu cantonment. It is guarded by the Kurram post
12	Ghosa . .	A small pass
13	Buran Khurd ...	Used by cattle
14	Buran Kalan .	Broad and easy This and No. 13 guarded by Baran Burj
15	Tochi	An important pass The Tochi (Gambila) flows through it It leads into the Dour Valley, and through it one of the routes to Kabul lies It is guarded by the Tochi post
16	Khasora Khurd or Khisera	Nos 16 and 17 not very important though the latter is broad and easy, and leads into country of Masaud Wazirs
17	Khisora Kalán or Khisera	
18	Shaktu	A very important pass leading into the territories of the Shahikhel branch of the Masaud Wazirs, who until lately were in the habit of carrying off stolen cattle by it The Janikhel fort is meant to guard it, but is rather too far from its mouth to prevent anything but extensive raids
19	Karachna	Nos 19 to 24 are all small passes, leading into the territories of the
20	Aisna	Bhittannis, who until lately used them extensively for carrying off
21	Toda China	stolen property to the Masaud hills beyond
22	Nogram	*Note.*—Nos 1 to 14 inclusive are in Police circle of Bannu. Nos 15 to 22 are in that of Ahmadzai (Musakhel)
23	Warmulah	Nos 23 and 24 lead into Bhittanni territory, and lie to south of the
24	Khoa	Gabar mountain
25	Shamlah ..	This leads through Bhittanni into the Mahsud country.
26	Sarroba Tand	Ditto; it is a good deal frequented.
27	Sarroba Uch ...	A branch of the larger pass
28	Sohan	Nos. 28 and 29 meet near their mouths
29	Kuha	
30	Chilkana	Dilameer, Ruza Khán, and Fatteh Khan, who used to live inside the pass, are responsible for it.
31	Khandi, opposite Tajori	Small and unimportant.
32	Kharroba, near Bahramkhel and Khairokhel, Marwat villages ...	Ditto
		Note.—From Nos. 25 to 32 inclusive lie on north side of the low range of hills, which run from the Gabar mountain to the Pezu pass. They are guarded by the outposts of Wali, Tajori and Khairokhel.

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The passes into independent Waziristán.

are more peaceful, or that the frontier line of this district is less extensive than that of other districts on the border, or that the fact that large numbers of men from independent territory cultivate and own lands within the border, gives us a greater hold over them and induces them to remain quiet; whatever may be the reason, the course of our relations with our neighbours beyond the border in the Bannú district has generally run smooth, and only on a few occasions has an actual rupture taken place and has it been found necessary to resort to forcible coercion. Frontier administration.

When our officers first arrived at this part of the border during the interval between the first and second Sikh Wars, the Waziris were already found in possession of much of the land lying at the foot of the hills, and were steadily encroaching on the residents of the Bannú valley. After the annexation of Punjab the Wazíris were encouraged not only to retain the lands they had conquered, but to settle on them, and if possible to leave their mountain homes altogether. For more than a generation the tribes of the Ahmadzai

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Darweshkhel had migrated bodily with their families and herds to Bannú in the winter and returned to the mountains when the snow on their slopes had disappeared. In the course of this period, they had possessed themselves, chiefly by violence, of not less than one-seventh of the cultivated land of the Bannúchís, besides the extensive open plain which lies between Bannú and the Khatak hills on the east, and the Dawar hills on the west. The policy which promised most peace in Bannú was that of inducing, by every encouragement consistent with fairness to the Bannúchís, the Wazíri tribes to settle in the plains, to cease to be graziers and to become cultivators, and they were accordingly confirmed as proprietors in the lands they had held for five years previous to the first Sikh war.

It was not, however, without some difficulty and a good deal of friction that a *modus vivendi* was established between the British administration and the Wazíris. During the first few years after the annexation of the country considerable trouble was experienced on the Bannú border from the harrassing attacks of the Wazíris. They hoped and believed that by constantly raiding and by giving an asylum to every malcontent who was proclaimed a criminal, Government would in the end be glad to buy them off. They accordingly kept the frontier in constant turmoil; the military posts and border villages were threatened and in some instances attacked and sacked; the village cattle which were insufficiently guarded were driven off and the herdsmen killed; while small bands roamed across the country at night in the hope of coming across any travellers or Hindus, who were carried into capture to be ransomed. A British officer, as will be stated below, was murdered whilst travelling along the frontier, and an attempt was made to plunder the town of Tank. Gradually however the Wazíris quieted down, more specially in consequence of the effective measures which their aggressions forced upon Government.

The first collision occurred in December 1849 owing to a quarrel of the Wazíris with the Bannúchís regarding the payment of land revenue. The Umarzai section of the Ahmadzai Darweshkhel came down in a body, 3,000 strong, and sacked 14 villages of their Bannú enemies. Soon afterwards a body of 1,500 Wazíris descended on the plains for the purpose of plunder, but were gallantly repulsed by a small party of horse and foot. In November 1850 the Umarzais induced the Mahsud Wazíris to join them and made a formidable demonstration of several thousand men. They had intended to attack the town of Bannú itself, but they found a strong force ready to meet them, and considered it more prudent to retire. At this time and for some years afterwards we were at open war with the Umarzai and other sections of Wazíri tribes, and throughout 1851 and 1852 they made constant demonstrations and endeavours to attack villages in the Bannú district, varying their operations by cattle forays and raiding and murdering by stealth. At length in December, 1852, a column of troops accompanied by Major Nicholson, then Deputy Commissioner of Bannú, made a rapid attack on the Umarzai settlements, and in the course of the following year the tribe made a complete submission, and in November 1853 were

re-admitted to their lands. During subsequent complications with the Muhammadkhel in 1870, the Umarzai took an active part against us, but shortly afterwards they complied with our demands for satisfaction and paid up the fines inflicted on them in proportion to their offences.

Frontier administration.

In the autumn of 1851, the Kábulkhel division of the Umarzai Darweshkhel Wazíris signalized themselves by an audacious attack on Bahádurkhel and its salt mines which lie on the road from Bannú to Kohat and are included in the Kohat district. Constant raids, especially in the Kohat district, followed this attack. The Kábulkhels were blockaded; they then made their submission. The value of the stolen property was realized, and they gave security for their future good conduct. For a time they became more careful in their behaviour. A few years afterwards they were again guilty of grave misconduct. In the course of the Miranzai expedition in 1856 it was found necessary to inflict a heavy fine on the Kábulkhel. In 1859 the measure of their misdeeds was filled. A band of Kábulkhel robbers on the night of the 5th November 1859 murdered Capt. Mecham of the Bengal Artillery while proceeding from Bannú towards Kohat, near the village of Lattamar. The murderers consisted partly of Hatikhels of the Ahmadzai branch of the Darweshkhel Wazíris, attached to a marauding band of notorious Kábulkhel ruffians. The Kábulkhels refused to render any satisfaction for the murder or to give up the men implicated. It now became imperatively necessary to take more active measures against these pests of the border. An expedition started in December 1859 from Kohat and overran the Kábulkhel country, meeting with but trifling resistance. Full reparation was exacted from the offending tribe, and a few months afterwards the actual murderer of Capt. Mecham was brought in gagged and bound by the Umarzai to the Deputy Commissioner of Bannú, and was executed on the very spot where the murder had been committed. Since then there has been no further trouble from the Kábulkhels in the Bannú district. They have been guitly of offences in the western corner of the Kohát district, but these are dealt with more properly in connection with other matters relating to the Kohát border.

It remains to notice the misconduct of the Muhammadkhel section of the Ahmadzai Darweshkhel who, as noted above, occupy lands within the Bannú district on either bank of the Kurram river where it issues from the hills. During the winter of 1869-70 several events occurred which they looked upon in the light of grievances—such as the enforcement of their responsibility for the Kurram Pass and a decision by the *tahsíldár* of Bannú regarding their water rights on the Kurram river. Their ill-temper was much aggravated by a year of scarcity, and they at last made up their minds to commit a marked outrage on the Government. In June 1870, they suddenly attacked a detachment of ten men of the 4th Sikh Infantry marching from Bannú for the relief of the Kurram outpost; six of the detachment were killed and one man wounded. The Muhammadkhels were at once proclaimed outlaws. The members of the tribes found in British territory were seized and their lands were confiscated till such time as the whole tribe should submit and should give up to justice the men who had joined in the

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attack on the troops. To these terms the Muhammadkhels refused to submit. From June 1870 to September 1871 they wandered among the hills bordering on British territory, supported by the charity of other tribes who sympathised with them and aided them as much as they dared. They made numerous raids into British territory, carrying off cattle and committing thefts and robberies. At length they were driven to extremities, and on the 20th of September 1871 they unconditionally surrendered, the whole tribe with their women, children and cattle, coming into Bannú, where with bared heads they threw their arms in a heap at the foot of the Commissioner and implored pardon for their offences. Such a humiliation was unprecedented on the border and was complete. Heavy fines were imposed on the tribe, on payment of which they were permitted to return to their lands in British territory; and six headmen of the clan were sentenced to varying terms of imprisonment and were deported to Lahore. Due punishment was also dealt out to the aiders and abettors of the Muhammadkhels, among them being the Umarzai as stated above; also the Bizankhels who paid without demur the fine imposed for assisting the Muhammadkhels. These events virtually close the account of our relations with the tribes on the Bannú border. Happily, the record of the thirteen years from 1871 up to the present day (1884), is one of almost undisturbed peace for this part of the frontier. There have been occasional difficulties arising from the ordinary type of border crime, such as cattle lifting and robbery, or the kidnapping of women and Hindus; but since the Muhammadkhel complication, there has been nothing like a serious collision with any of the Bannú border clans.

As regards the internal management of the Bannú border, it should be noticed that it differs in some respects from that of the districts in the Pesháwar division. The main points of distinction in the internal management of the Pesháwar and the Deraját borders respectively may be said to be three. In the Peshawar division there is no such thing as a system of Pass responsibility in force. In the Deraját, independent territory is accessible from the plains, that is to say from British territory, only through well defined Passes; consequently the Passes are specially in charge of the clans through whose limits they lead; in the Pesháwar division on the other hand innumerable paths and tracks lead across the border, which fact it must be remembered much facilitates the commission of border offences, and here tribal responsibility centres less round passes, and is spread over so much of the tribal settlements as marches with the British frontier line. The second point in which the Pesháwar and the Deraját systems differ is that there is no special grazing regulation in force in the Pesháwar division, as there is in the Deraját, providing for the better protection of cattle that are being pastured near the Frontier line. In most parts of the Pesháwar division there are large villages situated close to the border, and it has therefore been considered unnecessary to insist upon special measures to ensure that cattle shall always be accompanied by a sufficient escort. In the Deraját, however, a strip of uninhabited country, as a rule, runs along the foot of the hills, and it has been

found that special regulations are required for the protection of cattle grazed to the west of the military road parallel to the border of the Deraját. They are comprised in Frontier Regulation No. I of 1874. Lastly in the Deraját division the border militia in each district are under the direct supervision and control of the officers commanding at the stations of Bannú, Dera Ismail Khán and Dera Ghazi Khán respectively; the system followed is to allot a fixed quota of horse and foot, or of either alone, for each post to specified tribes, who are bound to furnish their respective contingents, and the pay of these is disbursed by the military authorities controlling the force. In the Pesháwar division the border militia are raised, controlled and supervised under the immediate orders of the Deputy Commissioner of the district; and the men are recruited in the same manner as the ordinary police of the division, a certain proportion being drawn from tribes beyond the border. In conclusion, a brief explanation may be added of the system of Pass responsibility as it is in force in Bannú and the other districts of the Deraját division. Tribes are held responsible for the Passes which lead through their lands or at the mouths of which lie their settlements. If it is proved, either by the presence of tracks in the case of animals, or by the evidence of witnesses in other cases, that stolen property has been taken through a certain Pass, the tribe or section of the tribe responsible for that Pass is bound either to recover the property, to produce the thief, or to make good the value of the stolen property; and to make compensation for any other offence the perpetrators of which can be proved to have entered British territory or left it by the Pass for which the tribe is responsible. This system differs slightly from the responsibility of the border tribes in the Pesháwar division, inasmuch as these tribes, owing to the comparatively open nature of the country, are made to answer for the whole length of the border line which marches with their respective settlements; and their responsibility centres less round individual passes or roads than it does in the Deraját.

Frontier administration.

SECTION C.—LAND AND LAND REVENUE.

Revenue History up to the Regular Settlement.

What amount of revenue was extracted by the rulers who preceded us, it is impossible to ascertain. The Sikh demand, less all deductions, was nominally Rs. 40,000, and had the Bannúchís agreed to transmit this sum annually to Lahore, and kept to their engagement, they might at this day have been not subjects but simple tributaries. Their *maliks* possess the original document, bearing date the 17th March 1847 and signed by Lieutenant Edwardes, Assistant Resident, Lahore, in which the offer to leave them to themselves, provided the above sum was regularly paid, was made. However, that offer was rejected. The country was in fact so distracted by dissensions from within and Wazíri encroachments from without, that the *tappa maliks* could not have distributed the tribute on themselves, and sooner or later annexation and direct management would have been necessary. In Duráni times, and to a certain extent during the

Early fiscal history of Bannú proper.

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Early fiscal history of Bannu proper.

plundering visitations of the Sikhs, the unit of assessment was the *tappa*, the limits of which corresponded with the limits to which the chief of the *tappa* had for the time being extended his authority. There was thus no fixity. Each *tappa* was a little independent State, now warring with a neighbour, now at peace, now gaining and now losing territory. When the tax-gatherer, whether Duráni or Sikh, came with his army and demanded tribute or revenue, he rated his demand on the *tappa maliks*, and they in turn with the aid of the Sayads and Ulama, who were generally exempted from contributing, realized the sum required as best they could from those of the land-holders under them who had not absconded, and in all cases he who paid the quota of a defaulter became *de facto* owner of that defaulter's property. The rule was a harsh one, engendered and upheld by the necessities of the times. By another and still harsher rule the mortgagor of land remained responsible for its revenue; hence even up to the present date the important issue in pre-annexation mortgage cases is, which of the two parties to the suit paid revenue on the disputed plots in Sikh times. When Lieutenant Edwardes occupied the valley in 1848-49 on behalf of the Sikh Darbar, he found the confusion of rights in land so supreme that he conferred proprietary right on all who could prove five years possession.

Bannu proper continued *khám-tahsíl* (1849-50 to 1852-53), and first Summary Settlement (1853-54 to 1857-58).

For the first four years of our rule the duties of border management precluded any attempt at the making of a Summary Settlement, and the revenue was collected by crop appraisement of each field. From Bannúchís was taken the money equivalent of one-quarter, and from the Sayads, Ulama and Wazírs of one-sixth of the gross produce, less certain small preliminary deductions. Five per cent. of the collections were remitted to the village *maliks*, and a similar additional percentage to the *tappa maliks*. In 1852-53 a first Summary Settlement was made, the demand being fixed at the average of the collections of the preceding four years. Separate hamlets were grouped together and called a *mauzah*, and the sum of the holdings, wherever situated, of those resident within each such group of hamlets, and of the average of the past collections on them, represented respectively the area and the assessment of the so-formed *mauzah*. This assessment the villagers were at liberty to distribute on themselves. But in most cases the *tahsíldár* performed the work for them. Where he did so, he generally followed the old collection returns, assessing each individual field at one-fourth or one-sixth as the case might be of its average yield for the four *khám-tahsíl* years. The papers then made out, some in Persian but most in Hindi, are, considering the time and place, wonderfully elaborate and accurate. The Settlement was in fact in every thing but outward form closely akin to one of a *ryotwari* type.

Bannu proper continued. Second Summary Settlement, 1858-59.

It ran for five years, after which a second Summary Settlement was made, which came into operation from 1858-59. The new settlement differed but little from its predecessor. Here and there the *jama* was slightly raised. No other change was then introduced. Ordinarily at both Settlements each field was separately measured, and although at the first the areas were worked out from measurements by pacing, whereas at the second an improvised chain was used, the earlier measurements proved remarkably correct. The

jama imposed at both Settlements was, judged by the tests now applied, a full one, and was fairly equal in its incidence on villages. In some villages the distribution, owing to the indifference of the proprietors concerned, was faulty, but the cases of hardship are not numerous, and the revenue has generally been collected with ease.

The Wazírs from annexation to 1858-59.

The above paragraphs concern Bannu proper alone. On either side lay the plain possessions of the Wazírs. In all revenue matters they were treated much as their Bannúchí neighbours, but having very little *báráni* cultivation, and being still more pastoral and nomadic than agricultural and sedentary, little revenue was extracted from them. Amongst them some few sections had so far taken to tillage as to be in the habit of growing wheat and barley on their irrigated lands, and here and there on the *thal*. Thus the Muhammadkhels, Bakkakhels and Jánikhels cultivated their best irrigated lands, and the Hathikhels had a large *báráni* plot called Stir Arl under the plough. Besides this thrifty individuals held fields here and there, acquired by purchase, mortgage, and sometimes by force, well inside the recognized limits of the outlying Bannúchí *tappas*. Such plots were either left to Bannúchí tenants to cultivate, or the owner raised wheat himself on them. In both cases the cultivation was slovenly. During the four years of direct management the Wazírs were taxed as heavily as the Bannúchís. The plots inside the Bannúchí *tappas* paid at one-fourth their estimated outturn, those beyond at one-sixth, and from those Ahmadzai Wazírs, who possessed flocks of sheep and goats, there was also levied a grazing fee in kind of 250 fat-tailed sheep each year. At the first Summary Settlement the land revenue was fixed in the same way as for the Bannúchís, and the kind grazing fee was commuted into a cash demand of Rs. 359 per annum. Some tracts of land were however not assessed, but remained under direct management. With regard to the assessed plots within the Bannúchí *tappas*, the demand on them generally fell lighter than that on adjoining Bannúchí-held land, because, owing to the careless way in which such plots were cultivated, their gross produce estimate was lower. At the second Summary Settlement some directly held plots were brought on the rent-roll, and the demand here and there slightly raised. At neither Settlement was the cultivated area actually measured. In both cases either the early *khám-tahsíl* measurements were taken, or the area under the plough was roughly guessed at and no more. Up till about fourteen years ago, when different sections began to apply for a survey with a view to distribute their revenue on their cultivated acreage, the methods of distribution had been various, either on shares in water or on houses, ploughs or heads.

Working of the two Summary Settlements.

At the first Summary Settlement the *jama* was Rs. 1,04,163. At the second the demand was raised to Rs. 1,13,467. The amount of potential revenue lost to the State by the assessment of lands held by Sayads and Ulama at a rate one-third lower than the general standard rate, was not ascertained at either Settlement, but it now appears to have been Rs. 6,458. At both Settlements the five per cent. allowance to Bannúchí *tappa maliks*, now treated as an *inám* from revenue, was an extra cess. The Bannúchís have always paid

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Working of the two Summary Settlements.

their revenue with creditable punctuality. Owing to the certainty of a crop, and the assessments being based on actuals, their villages were generally fully but fairly assessed. As years went on, communications improved, belief in the stability and absolute justice of our rule increased, trade with the hills and particularly with Dowar and Khost became more secure, and consequently larger, and the population of the cantonments and adjoining town grew greatly in numbers. The tracts which benefited most were the villages adjacent to cantonments, and others less central which possessed surplus water and waste culturable land on which to apply it. High prices too generally prevailed from 1864-65 to 1871-72 inclusive, and during those years the Bannúchís were very prosperous because of the constancy of their crops. Drought or a small return on *bárání* lands means prosperity for the Bannúchís, and *vice versâ*. For the six years preceding 1878, Bannu proper may generally be said to have been in bad circumstances. During them the cheapness of wheat, maize and barley, and the impending assessments, appreciably lowered the market price of land, which generally ranges from twenty to forty years purchase of the revenue. As to the Wazírs, it is enough to say that, although in the first year or two of the currency of the two Settlements their assessment may not have been very light, they soon became so from the expansion of cultivation, until at last they became for several of the clans, notably the Hathikhels, hardly more than nominal.

Early fiscal history of Marwat.

The Marwats state they first paid tribute in the reign of Bahadar Sháh, son of the Emperor Aurangzeb. Be that as it may, it is certain that in Duráni times they sometimes paid as tribute or revenue from Rs. 12,000 to Rs. 40,000, and that a force had generally to come to enforce the payment. Between 1819 and 1836, the sum said to have been annually extracted from them by the Mankera *Nawáb* or the Sikhs was from Rs. 30,000 to Rs. 40,000. In 1836 Maharaja Ranjit Singh formally annexed Marwat and farmed it to one Diwan Lakhi Mull for Rs. 40,000 a year. To him succeeded as revenue farmer the well-known Malik Fateh Khán, Tewana, who in 1844 built a fort at old Lakki. In theory the farmer took a fixed share of each crop, but in practice he took all he could. Malik Fateh Khán made a sort of revenue settlement with the *tappa* headmen by agreeing to take only one-sixth the gross produce and *roti*—a small extra cess to defray the charges of hospitality. This extra cess was in fact a poll-tax, and brought in about Rs. 12,000 a year. The people rose against it. On Major Edwardes entering Marwat in the spring of 1847, he found the rebellion had just been quelled. He at once abolished the hated *patkai*, as the poll-tax was called, and raised the Government share for all but the Sayad and Ulama from one-sixth to one-fourth—an act which he says "was held as a perfect enfranchisement by the people."

Marwat continued. Revenue arrangements in 1848-49 and from annexation to first Summary Settlement.

For the next five years—1848-49 to 1852-53 inclusive—Marwat was held under direct management, the Government share being the money value of one-fourth of the gross produce calculated by appraisement of standing crops; but an abatement of one-third was made in favour of the Sayads and Ulama, and the village and *tappa* headmen received certain grain allowances as *baruts*

There are no trustworthy records extant to show what was the sum annually realized during this period. The only document bearing on the subject is a sort of revenue note book, prepared by Pandit Hari Shankar, once *tahsíldár* of Marwat, when making the second Summary Settlement of the *parganah* in 1857-58. In it is a column showing the average of *khám-tahsíl* collections from 1848-49 to 1851-52 inclusive; and putting them at the enormous figure of Rs. 1,33,818. The estimated area under cultivation is also shown at 92,577 acres. It does not appear whether the sum of money above given is meant to represent the commuted cash value of gross produce before or after deductions in favour of Syads, Ulama, headmen, *barát-khors*, appraisers, &c.; but most probably it refers to Government's gross demand, *i.e.*, full commuted value of one-fourth and one-sixth produce, and not the net demand, *i.e.*, amount actually credited to the State.

Marwat continued. Revenue arrangements in 1848-49 and from annexation to first Summary Settlement.

The first Summary Settlement was made by Major Nicholson. The revenue rate adopted by him was one-fourth the supposed average annual produce. The collections of the preceding four years furnished the data for assessment. The initial *jama* imposed was Rs. 1,11,357, to increase progressively to Rs. 1,13,840, and the cultivated area was estimated at 88,351 acres, to which must be added areas of ten villages not then measured, or about 11,000 acres. The Sayads and Ulama were assessed at the full quarter rate, and the grain allowances to leading men were in many cases resumed. The *jama* was an excessively severe one, and a year or two after its imposition in some of the most severely assessed villages remissions were made to a total of Rs. 5,852. This Settlement was of the roughest possible description, and ran for five years, namely, from 1853-54 to 1857-58 inclusive.

Marwat continued. The first Summary Settlement 1853-54 to 1857-58 inclusive.

Major Coxe, Deputy Commissioner, made the second Summary Settlement of Marwat. The standard of demand was the same as that in the former Settlement. This Settlement was almost as rough as its predecessor, but of course there were better data at hand to assess on. The cultivated area was guessed at—it cannot be called measured—by *ghora kashi*, *i.e.*, a man on horseback rode through the fields at different angles counting his horse's paces. Each pace was held to be so many feet and inches, and then by multiplying length by breadth the area of a plot was obtained. A lump sum was assessed on each village, and its proprietors were left to arrange amongst themselves for its distribution. They either paid on shares, or on the appraised outturn of each plot or supposed area held by each. No sooner was the *jama* announced, than first one village and then another applied to the *tahsíldár* to distribute it on their acreage. This process commenced in 1859, and was still going on when the Regular Settlement began, by which time the acreage distribution had been effected for forty-two large villages. The second Summary Settlement Record was made up of three documents, a *patta*, a *kabuliyat* and a *khewat*, the latter being a sort of administration paper showing the amount of *jama*, how it was to be paid, and generally the relations between Government and the revenue-payers. The gross produce estimate was partly obtained from the *khám-tahsíl* collections of the first three years of our rule, and partly from a statement pre-

Second Summary Settlement of 1858-59 of Marwat.

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pared by the *patwáris*, showing the supposed yield of the preceding four years. The *jama* then imposed was Rs. 1,23,417, and the cultivated area was put down at Rs. 1,59,934 acres, but to this must be added about 5,000 acres of villages not then measured. As a whole, this assessment was undoubtedly lighter than that which preceded it, owing to expansion of cultivation, but it was still a much heavier one than the country could pay and thrive under, and its incidence was very unequal.

Second Summary Settlement of 1858-59 of Marwat.

Working of the second Summary Settlement of Marwat.

The working of such a Settlement was necessarily unsatisfactory. It is true the revenue was always realized without much difficulty, but its punctual payment reduced many villages to great poverty and the amount of land mortgaged in the eighteen years before the Regular Settlement was very great. Had timely remissions and suspensions been granted in years in which the outturn was much below the average, the Settlement might have worked fairly well for all villages but some eight or ten which had been ruinously over-assessed. Unfortunately such relief was neither applied for nor granted between 1858-59 and 1868-69, except in a few solitary instances, and then only for small sums. During that decade hardly a year elapsed without the failure of the spring crop in some villages. In 1861-62 both the spring and autumn crops were generally so poor that it may be called a famine year; yet during all those years only Rs. 42,220 were suspended, and subsequently realized, Rs 7,596 were remitted, and Rs 4,300 were reduced.

From 1868-69 to 1871-72 inclusive, a period of four years, not one good crop was cut in Marwat. The first three were almost famine years; the last saw some improvement. During each of those years the amount of relief, though less niggardly than had been the rule formerly, was far from adequate,* and the process of impoverishment of the peasantry went on rapidly. With 1872-73, brighter time dawned on Marwat. The rains have since then been more abundant and seasonable; the harvests have been generally above the average and at times bumpers; and in several cases in which immediate relief seemed imperative, speedy sanction was obtained to a remission or reduction. Though the past few years of plenty have wrought a wonderful change on the condition of the peasantry, and enabled many to pay off some debts and redeem some of their mortgaged lands, the amount still in mortgage and likely to remain so is very great, and the pernicious *gháraḥ* and *topah-rupai* debts are still considerable.

Revenue system before annexation in Isakhel.

What were the revenue arrangements in Moghal times it is impossible to say, but as the Niázais were good soldiers, it is probable that the southern portion of country was held in *jágír* by their chiefs on a sort of feudal tenure. With the Duráni irruptions the Moghal empire passed away and its eastern provinces became a part of the newly established kingdom of Kábul. Isakhel fell under Duráni rule about the middle of last century, and continued under it for between sixty and seventy years. By 1816 the last vestiges of royal authority in these parts had disappeared. Whilst incorporated with Kábul,

* In them Rs. 17,171 were remitted and Rs. 450 suspended, and no more.

Revenue system before annexation in Isakhel.

the chief for the time being of each community, sometimes without, but oftener after coercion, collected the revenue from his clansmen and paid it to the king's collector. When Duráni rule ceased, the country was for about two years independent, a prey to internal dissensions. But in 1818 Umar Khán, the then head of the Isakhel clan, became a vassal of the *Nawáb* of Mankera. Southern Isakhel was then incorporated with the *Nawáb's* kingdom, and remained so, though latterly much afflicted by the Sikhs, until 1836, when they formally annexed it. During the *Nawáb's* time the Isakhel fort, now dismantled, was built and garrisoned by his soldiery. Umar Khán, and after him his son Ahmad Khán, administered the country and collected the revenue, which was calculated much in the same way as described for Bannu proper and Marwat. One-fourth of the collections were allowed to Umar Khán. Besides the fixed proportion of produce taken, there were various other cesses, amongst which one of the most important was *nazaranah*, a plough cess varying from Rs. 2 to 5 per plough. In Sikh times the demand continued the same as it had been during the *Nawáb's* rule, but the extra cesses were much heavier. Diwan Lakhi Mull was for some time the collector or farmer, and for two years Fateh Khán, Tewana, acted in a similar capacity. A grazing tax of Rs. 2-4-0 on every full-grown camel was imposed for the first time by the Diwan; also *kamiana*, which seems to have been a house tax on non-agriculturists. It is not known how much was annually realized.

The first and second Summary Settlements of Isakhel.

For the first four years of our rule the revenue was collected in the old crop appraisement way of the preceding Government, one-fourth the revenue commuted into cash being the standard of demand. In 1853-54 Major Nicholson made the first Summary Settlement, and framed his estimates on the average collections of the previous four years. The Settlement was for three years, but ran on for five, and was decidedly heavy. In 1857-58 a second Summary Settlement was made by Major Coxe, the then Deputy Commissioner, for five years, but continued to run until the end of 1875-76. The estimate was again one-fourth the supposed average gross produce of the land, but in fact a good deal less was taken. On the whole it was a full and fair assessment, generally not too heavy, but somewhat unequal in its incidence,—too light in some villages, too heavy in others, especially in some of the Mohár Khatak villages. At the first Settlement the total demand on estates now in this *tahsíl* was Rs. 35,915, and at the second Rs. 37,761, being an increase of 5 per cent. In both Settlements the persons settled with were mostly the actual cultivators of the soil, whether proprietors or tenants.

Earliest assessments of Miánwálí. The component parts of the *tahsíl*.

It is impossible to say what the revenue of Miánwálí was in Sikh times; but, judging from the 1848 assessments of Mr. Bowring, Extra Assistant Resident, it must have been upwards of a lakh. According to the agreement deeds taken by that officer in 1848 and 1850-51, the annual demand was Rs. 1,29,350. The sum looks almost incredibly large, but in those days there was no separate grazing tax, and there were no extra cesses; nor are there any records to show how much of the original demand was each year

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realized. Besides this, the *jama* was for many villages very severe; so much so that in them many abandoned their lands and absconded. On annexation all the area now comprised in this *tahsil* to the west of the Salt Range was included within the Leiah district, and remained so until that district was broken up on 1st January 1861, when Miánwálí became a *tahsil* of the newly formed Bannu district. The tract east of the Salt Range, known as the Pakhar or Awánkárí country, was not transferred to Miánwálí until 1st May 1862. It had originally been tacked on to the Jhelam, and then in 1857 to the Sháhpur district. Owing to the position of the head-quarters of the different districts surrounding this tract, its allocation has always been difficult. Various other small changes have taken place since 1861. In the Thal, Harnoli and Wichwin were received from Bhakkar in the Dera Ismail Khán district in 1862, and several river villages have been transferred to or from Isakhel at different times. The last change of this sort occurred in 1874, when eight villages were transferred to Isakhel. The following paragraphs are written as if the limits of the *tahsil* were then what they are now.

Earliest assessments of Miánwálí The component parts of the *tahsil*.

The first and second Summary Settlements of Miánwálí and their working.

The lump sum assessments of 1848 and 1850-51 ran until 1853-54, when a first Summary Settlement was made by Mr. D. Simson, Deputy Commissioner of Leiah, for all the country west and south of the Salt Range. The Pakhar tract east of the range was summarily settled at the same time by the Jhelam Deputy Commissioner. The joint result gave an area of 94,091 acres as under cultivation, on which the *jama* imposed was Rs. 1,26,641. The measurements were rough, but pretty accurate. A regular *khewat* was prepared. No maps were made. Mr. Simson's work was especially good and reliable, and his assessments were generally fair and full, and only in some few villages severe. In 1860-61 the country south-west of the Salt Range was again summarily settled by Captains Parsons and Smyly. The records then prepared, though if we exclude the field map and index, as elaborate as those of a Regular Settlement in those days, were less trustworthy than their unpretending predecessors. In 1863-64 the Pakhar tract similarly came under Summary re-Settlement, the assessing officer being Mr. Cowan, Extra Assistant Commissioner. The result of the above two second Summary Settlements was to show an area of 119,683 acres as under cultivation on which the *jama* imposed was Rs. 1,37,148. Up to between 1862 and 1864 the alluvial lands in the river villages were assessed as elsewhere; but between those years the fluctuating system, as now obtaining on the Indus in this district, was regularly introduced, and has since been worked with gain to the State and satisfaction to the people. Since annexation the land-revenue has generally been paid punctually, and with no greater coercion than that of squatting a peon or two on a dilatory village or putting some of the *lambárdárs* in the lock-up.

The Regular Settlement.

Regular Settlement, 1872-79.

In 1872 a Regular Settlement was begun by Mr. Thorburn, who reported the results in 1878. Some little difficulty was experi-

enced. On the Wazíri border the measuring parties had to be escorted by militia and to sleep in the outposts, while the Babbakhels at first refused to let them to enter their lands unless a promise was given that the demand would not be raised. One measuring party proceeding along the road without escort was surrounded, robbed, and stripped, naked in broad daylight, and then allowed to go.

Basis of assessment: old and new principles compared.

After annexation the standard of assessment in the Punjab was in some cases one-quarter, and in some a smaller share of the gross produce estimate. In time it fell to one-sixth. It continued so until, between the years 1872 and 1875, a half net assets demand was fixed as the maximum standard. The change, though a radical one in principle, has not much influenced village assessments since made, because the assessing officer generally imposes on each estate the highest *jama* which, with reference to all its circumstances, he thinks it can bear. An illustration will show the vast difference between the old and the new principle of assessment. On the richest irrigated lands of Bannu proper the rent-rate, after making allowance for the cost of seed and manure supplied by the landlord, is equivalent to two-thirds of the gross produce. Under the old rule the full assessment rate would represent only one-fourth of this rent; under the new, one-half. Taking an opposite case of the poor *bárání* land paying a small rent, a one-sixth gross produce pitch of assessment might have left nothing over for the proprietor at all. Thus a rigid application of the old rule rack-rented poor villages, but threw away revenue on rich irrigated lands. The half net assets rule is therefore a great improvement on it.

The assessment instructions in the Regular Settlement were as follows:—

"(1) The principle on which the revenue is to be assessed is that the Government shall not demand more than one-half of what may be expected to be the net assets to the proprietor during the period of Settlement, leaving to the proprietor one-half as his profits and to cover expenses of collection.

"(2) In applying this principle the instructions contained in Section 4 of Directions for Settlement Officers, North-Western Provinces, and in paragraphs 36 and 37 of Appendix XX of that publication, shall be borne in view."

Assessment circles.

A detailed description of the various assessment circles into which the district was divided, their physical and social characteristics, agricultural practice, past revenue history and present condition, will be found in Mr. Thorburn's Settlement Report.

Assessments.

Mr. Thorburn thus describes the assessments made by him:—

Bannu *tahsil*.

I.—*Wazíri tracts.*—Half assets gave Rs. 25,472. The full assessments give Rs. 16,459, but those actually imposed only Rs. 8,277, or about half. This *jama* is very light, and represents only *one-thirty-third* of the gross produce estimate. The Wazírs being hill men, impatient of taxation, and having pass responsibility, it was the declared policy of government to assess them very lightly. The difference between the so-called full and actual *jamas* represents the abatements allowed on account of their pass obligations, and the border position of their villages, *viz.*, Rs. 8,175; also Rs. 7 on other grounds. The enhancement is Rs. 34 per cent. on the *jama* imposed in 1858-59.

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Bannu proper.

"(2) Half assets gave Rs. 1,55,495. The *jama* imposed, after deducting all abatements,* was Rs. 1,28,292, or Rs. 27,203 under half assets Still the enhancement on 1858-59 is Rs. 20,263. The reasons for not claiming more were that the villages in the Nár and Landidák tracts are weak and of recent date, and held by influential men. Elsewhere the land is fully cultivated ; holdings are very minute, and proprietors are poor, aud live up to their incomes, and the pressure of population on the productive capacity of the soil is very great. Added to all this Bannú is a border *tahsíl.*

Marwat *tahsíl.*

"Half assets gave Rs. 1,56,078 The *jama* imposed, less an abatement of Rs. 3,415 for border villages, is Rs. 1,13,448* or Rs. 42,620 under half assets. It is Rs 9,969 under that of 1858-59 and Rs. 7,095 under that of 1876-77, with which year the Summary Settlement expired. At both Summary Settlements the sandy villages of Marwat were much over-assessed, and in consequence many were half ruined. The sandy soil is not productive, bears very little *Kharif,* and a crop is always very uncertain The people too are very poor, and for drinking water, fodder, and dairy produce are, compared to any of their neighbours, very disadvantageously circumstanced. In this Settlement it was necessary to largely reduce the *jamas* of the old villages in the sandy tracts, hence all gain from the extension of cultivation elsewhere has been absorbed in this tardy act of justice. Regarding the Nár tract the same reasons held good for a light assessment as for the Bannú-Nár noted above. Like Bannu, too, it should be remembered that Marwat is a border *tahsíl.*

Isakhel *tahsíl*

"(1) *Bhangikhel.*—The *jama* is only Rs. 2,200, or Rs. 2,219 under half assets. Being an obscure mountainous tract only recently brought under taxation, and its inhabitants being hardy highlanders, who supply us with good soldiers, lightness was thought advisable.

"(2) That portion of the rest of the *tahsíl,* which in not *sailába* and therefore under a fluctuating system of annual assessments, pays Rs. 34,444 or Rs. 7,738 under half assets. Considering the scant rainfall and uncertainty of crop for *bárani* tracts, and the careless cultivation of the Isakhel clan, the *jama* is not light.

Indus *sailába* lands.

"Including the *sailába* of Miánwálí as well as of Isakhel. The sanctioned rates gave an assessment on the cultivated area of the years of measurements for which the rates were first worked out, of Rs. 1,05,224. The half assets estimate was Rs. 1,18,687 ; but owing to the contraction of the cultivated area in the year in which the sanctioned rates were first imposed, the distributed *jama* only amounted to Rs. 75,581. This *jama* is a fairly full one, and the acreage rate on cultivation is within some pies of what it fell at the last Summary Settlements. As a fluctuating system of assessment, to be shortly described, is in force, the *jama* varies each year with the acreage under tillage, and that mainly depends on fluvial action between June and September.

Miánwálí *tahsíl,* excepting the *sailába* portion.

"The *jama* is Rs. 64,375, or Rs. 22,884 under half assets. It is an enhancement of Rs. 10,310, or Rs. 19 per cent. on that of the last Summary Settlement. It is a light assessment, but a crop is never certain, and a large proportion of the *zamíndárs* are Patháns and not very laborious. In the above figures the assessment on grazing waste is not included. It

* The abatements are :

Reductions allowed exposed border Banntchís villages	...	... Rs. 795
One-sixth reduction for learned and priestly classes of villages	...	„ 2,136
Miscellaneous		„ 295†
Total	...	Rs. 3,226

† Of this Rs. 229 are on account of the prohibition of certain high and other crops on certain lands immediately adjoining cantonments.

is excluding Government *rakhs*, Rs. 3,675. To this must be added Rs. 335 in the *kacha*. The former is fixed, the latter fluctuates." Particulars are given on the next page.

The statement on the next page compares the fiscal results for the whole district, except for the Indus *sailába* lands, of the new assessments with those of the last Summary Settlement, and with the demand of the year preceding that on which they began to run.

Review of fiscal results of the new assessments.

Regarding the Indus *sailába* lands, their land revenue and *tirni* amounted to Rs. 89,039 at the second Summary Settlement, and to Rs. 89,293 in the year preceding that from which the new assessments came into force, and to Rs. 75,916 in that year. Each year's demand depends on the area cultivated in the year, which again, as already said, depends on fluvial action.

In that statement the enormous increase of the extra cesses since the first Summary Settlement is exhibited. These cesses now require explanation. The following are uniform for the whole district, except for the two Wazíri circles in which the *lambardárs* receive Rs. 10 per cent. instead of Rs. 5 per cent :—

The extra cesses.

Cess.	*Percentage.*
Lambardári	... Rs. 5 0 0
Road	... „ 1 0 0
School	... „ 1 0 0
Dák	... „ 0 8 0
Local	... „ 8 5 4
Total	...Rs. 15 13 4

The following are not uniform :—

Patwári.—For Miánwálí it is Rs. 4-12-0; and for Isakhel Rs. 5 per cent.; for Marwat it is Rs. 4-4-0 per cent.; for Bannu proper Rs. 4, and for the Waziri circles Rs. 5-12-0; for the Government grazing *rakhs* of Miánwálí a *patwári* cess of Rs. 5 per cent. on their annual letting value has been fixed, as *patwárís* will have a good deal of enumeration and other work to do in connection with them. No other cess is chargeable on the *rakh* leases. *Stationery.*—For Isakhel it is *nil*, being there met out of *malba*; for Bannu proper, Marwat and Miánwálí it is 4 annas per cent. and for the Wazíri circles 8 annas per cent. *Malba.*—For Bannu *tahsil* it is *nil*; for the other *tahsíls* it is 1 per cent. on an average, but a maximum of 2 per cent. is allowed in certain villages. *Irrigation.*—For Bannu proper it is 1-8-0 per cent. and for the two Nár and Landidák tracts 5 per cent.; for villages in the Kas Umar Khán in Isakhel it is 5 per cent. and on Kurram *viáls* below the Kas, 2 per cent. *Cesses on water-mills in Bannu tahsíl.*—They are: *lambardári*, 5 per cent.; *patwári* 4 per cent. and irrigation 1-8-0 per cent.

Mr. Thorburn thus criticises the new assessments:—

Opinion on the weight of the new assessment.

"I think the new assessments are, except for two tracts, rather light; that is, that the revenue-payers will with judicious suspensions and rare remissions be able to pay the demand without feeling it burdensome. Some of the Wazírs profess to grumble, because their previously almost nominal revenue has been enhanced 34 per cent. But in point of fact they have been very lightly assessed, and did Marwats hold their lands, they would gladly pay double what we are taking, and still consider themselves lightly taxed. The Bitannis, though ruder highlanders than the Wazírs, now openly express their satisfaction. Their *jamas* have been increased 19 per cent. and

so assessed will be generally found to be held in severalty, all cattle will graze on it, hence this tax will generally be distributed as *tirni* over the cattle of the village.

Assessment of water-mills in the Bannu *tahsíl*

The only water-mills in the district are in the Bannu *tahsíl*. The most profitable are near cantonments, and on the Kachkot canal. They are only used for grinding grain. Most of them are owned by village headmen and leading agriculturists, who lease them out for cash-rents to working millers, generally Hindús. The seventy-eight now working have been each separately assessed for the first time, at rates ranging from one-seventh to one-third of the estimated net profits. The pitch of assessment is probably somewhat lower, as a very liberal deduction was made from the gross receipts for the cost of maintenance. The aggregate revenue is Rs. 900 a year. The only cesses payable are 5 per cent. to the village headman who collects, and the *patwári* and irrigation cesses aggregating Rs. 5-8-0 per cent. The assessment now imposed on each mill is to be for the term of Settlement, but if a mill falls out of use from a cause beyond the control of the owner, a remission is to be given. Such remission is not to be allowed for the first six months during which the mill is out of work, and is to cease whenever it is again brought into use. New mills are to be assessed by the District Officer at the rates paid by mills of similar power in the neighbourhood. No new mill can be erected without the District Officer's permission. Such permission is given very charily, as water-mills generally interfere with the irrigation, and there are already a sufficient number of them. To divert water into the mill-race a partial dam is thrown across the supply channel, by which the pace of the flow is diminished, the suspended silt is deposited where it is almost useless, and the branch canals taken off immediately above the race get more than their proper quantum of water. Besides this the water passed off into the mill-escape becomes frequently unavailable for irrigation purposes.

Assessment of date-palms.

Date-palms are mostly confined to twenty-four villages adjoining the Kurram in *tappas* Shamsikhel, Musakhan, Ghoriwál, and Jhandúkhel, all in Bannú proper. In them 4,819 female trees were enumerated, and taken into account in the assessments. In distribution, the revenue-payers, as a rule, imposed a rate of two annas a tree on those growing on unassessed land or inside the village site, and left all those standing on cultivated land unassessed. In particular cases the class of such land was partly determined by the number of fruit-bearing trees growing thereon. Besides the above date-palms, there are a few on the right bank of the Indus south of Kundal in Isakhel. The profits from the trees in and about the village sites in Bannu proper are sufficient to make the owners preserve the ripening fruit in bags, and fight over their respective shares in our Courts. On the whole, however, the Bannu date is a poor fruit compared to that produced in the groves of Paniála and Kiri Khisor in Dera Ismail Khán.

Fluctuating assessment in the *kacha*.

It has already been stated that "the changes caused by the "reversion of the Indus to the Miánwáli side were so tremendous "that it soon became an impossibility to maintain fixed assessments, "and so between 1862 and 1864 a fluctuating system was introduced." That system was briefly the annual measurement under

Fluctuating assessment in the *kacha*.

the 10 per cent. rule of all cultivated land in the *kacha*, and the imposition thereon of the village acreage rate on cultivation. The assessment on fallow, abandoned, eroded and other plots rendered for the year unculturable, was at the same time remitted. Though a boon to the people and a gain to the State, the new system was still not as elastic and accommodating as it might have been. There was no specially light rate for newly broken up, and the retention of the settlement village rate was only wise on the assumption that, as years went by, no change would take place in the productive power of the soil; whereas, in fact such changes must always be of annual occurrence. In 1871-72, at the request of the revenue-payers, the "one *per cent.*" was substituted for the "ten *per cent.*" rule, and in that or the following year three rates were fixed for the assessment of newly broken up and abandoned land, when again brought under the plough. Eventually at the Regular Settlement, a complete system of fluctuating assessment was introduced. Under this system the whole area cultivated for the year, *i.e.*, that on which an autumn crop was grown, and that lately sown for a spring crop, is measured and assessed, and that alone. Thus the actual assessment on new fallow and newly abandoned plots is remitted, just as if they had suffered diluvion.

The following acreage rates on cultivation have been fixed:—

	Per acre. Re.	A.	P.
1. On *nau-barámad*, *nau-ábád ta do sál*, and *banjar nau-tor ta do sál*, and true *kallari lands*	0	12	0
2. On all other cultivation	1	4	0

A special *chahi* or well rate was originally sanctioned by the Financial Commissioner and applied in assessing; but as there are very few wells in the *kacha*, and all merely supplement river inundation or percolation, are more used for drinking than agricultural purposes, as the villagers too in every case put the ordinary *sailába* rates on lands under them, and as during term of Settlement only *sailába* rates could be imposed on new wells, Government has sanctioned a subsequent proposal that there should be no separate well rates for the future. Well land will therefore pay at the full quarter rate and no more.

The course of tillage for *nau-ábád* land is generally, first year *shamuka* grass or the field pea, or other coarse pulse; second year, field pea or other coarse pulse, or even barley; third year, by which time all *jungle* has been cleared, best crop land can bear. Hence for the first two years the lower, and in third year, the full rate has been fixed. The two years at the lower rate will count from the first year of assessment, thus land found *nau-tor* in the approaching *girdawari* will be entered as "*nau-tor*, Sambat 1935," but the period of grace or half rates will count from Sambat 1936, the first year of the assessment. In some villages, *e.g.* Bhakra, *kiwi*, grass is rotated with wheat. No allowance can be made on this account, The *kiwi* is fodder for buffaloes and renovates the soil. *Kanah*, *kanh*, and *kundar* grass and reeds used in thatching, though of spontaneous growth, are cultivated in some villages as a crop especially near the town of Isakhel, and are profitably sold. Wherever they are preserved and sold, the full rate will be imposed.

Chapter V, C.

Land and Land Revenue.

Sources of payment of revenue.

The question of the source whence the landholder obtains the money with which to pay his revenue is so important in its bearing upon revenue administration that the following extract is given in full from Mr. Thorburn's Report :—

"In 1876 I made at Mr. Lyall's suggestion careful inquiries into the ways and means by which revenue-payers meet the *rabi* demand. I had previously proposed the postponement of the *rabi kist* dates by fifteen days for the Isakhel and Marwat *tahsils*. The results of my investigations were reported in a letter from which I almost literally transcribe several paragraphs. I venture to do so, because I believe district officials are hardly aware of the straits to which the poorer peasantry are put in order to meet their revenue engagements. I certainly was not until I went into the subject. Wheat is the great *rabi* crop throughout the district. In Marwat gram is also largely cultivated, but even there wheat is the important staple, from the sale of which the peasant expects to pay most of his revenue, and provide for most of his household expenses. The last *rabi* harvesting operation is seldom over until about the 10th of June, and often, in good years or when rain in May or June retards work, not until a week or ten days later. These dates are broadly correct for the whole district. On the Indus alluvial lands, however, the spring crop is generally in-gathered a few days sooner than elsewhere. Taking June 10th as the average district date for the completion of harvesting, the revenue-payer has theoretically three or four days for making arrangements to pay his first revenue instalment. But in practice he has not even this ; for June 15th is the date by which the first *kist* has to be paid in to the *tahsil*, and a *tahsildar*, who is 'an energetic revenue officer,' begins to dun for payment long before that date. The case is similar for the second *kist*. Again, each individual revenue-payer is pressed for payment by his *lambardar* and *patwari* days before the money actually reaches the *tahsil*. He has thus to worry himself to raise money at the very time in all the twelve months of the year when money is dearest, and when his whole attention should be concentrated on getting in his crop.

"Under the above facts the question arises from what sources is the first *kist* met? I find that thrifty or well-to-do revenue-payers pay their quota from a balance in hand, but that the mass of the peasant proprietors of the district either sell a portion of their half-harvested crop or borrow money to pay theirs. Both these are eminently losing transactions. When the revenue is paid with borrowed money, as is commonly done by the smaller peasants in the *kacha*, the borrower hopes to pay off debt and interest two or three months later by selling after prices have settled, and to lose less in the process than had he sold before that event occurs. He speculates, in fact, on a rise in prices, and of course his hopes often prove fallacious. In an exporting district like this, prices of exportable agricultural produce mainly depend on the outturn in tracts bordering on the Indus to the south of Isakhel, and on the state of the grain markets in centres like Dera Ismail Khán, Multan, Sakhar, &c. Prices therefore, cannot 'settle' here until July and August. Now, no landholder would think of selling largely until prices do settle, except from the dire necessity of having to find money to pay his revenue with. Many, as I have said, prefer borrowing. As to the proportion of grain to outturn sold by the 15th July, I find that under one-fifteenth is sold by June 15th, and not more than one-sixth, if so much, by July 15th. The great export season cannot well commence until after the rains and inundations be over, that is until September. Export is largest in the cold months.

"Our beneficent Government cannot desire a continuance of the selling-at-a-loss or borrowing practice described above, provided that by a liberal

postponement of the *kist* dates the probability of revenue defaulting by individuals, or even communities, be small. I believe that the existing dates were originally fixed, with the special object that in case of default the Collector should have the tangible security of unsold grain at hand from which to realize his demand That was in the days when land was of little value. Now the reverse is the case, and every peasant knows what are the processes legalised for compelling payment of the land-revenue. Hence if the dates by which the *rabi kists* are required to be paid in, be so adjusted as to save the peasantry the necessity of selling at a loss or of borrowing, the risk of default will, I think, not be appreciably increased To recapitulate facts and arguments, the *rabi kists* are due on June 15th and July 15th, but in practice they are paid earlier. The harvest is barely in-gathered by the former date, and prices have hardly settled by the latter; hence a large proportion of the two *kists* are paid from borrowed money or the proceeds of losing sales. Under the circumstances it would, I think, be wise and generous to re-adjust the dates for the payment of the said *kists*, provided that thereby the risk of revenue defaulting be not materially greater than now. The growth of intelligence amongst the landholders, the rise in the value of land, and the impossibility of selling profitably until after the rains, have already, it seems to me, minimised that risk. Under the circumstances, I urged that the dates should be changed throughout the district from June 15th and July 15th to July 15th and August 15th. The dates ultimately fixed dy Government are July 1st and August 1st for all *tahsils* but Bannu itself. On reconsideration, I am not sure that, in the interests of Government, my proposals were entirely prudent *as a whole*, because I think I did not allow sufficiently for the improvidence of the poorer classes, and the temptation Wazírs would have felt to slip away to the hills without having previously paid their revenue. Indeed, partly on this account, and as Bannúchís largely grow crops which ripen earlier than wheat, *e g.*, barley and clover, and have good markets close at hand, I did not in the end think it necessary to ask for any postponement for them. For that Bannúchí circle, however, in which the *kharif* revenue is partly met from profits derived from sugarcane and turmeric, I asked and obtained a month's postponement for the second *kharif kist*."

Sources of payment of revenue.

The sanctioned dates throughout the district are now:—

Dates of revenue instalments.

Tahsil.	*Rabi kists.*		*Kharif kists.*	
	First.	Second.	First.	Second.
Bannu ...	15th June ...	15th July ..	15th December	15th January.
			For all villages but those of the Bannu circle in which they are:—	
Marwat, Isakhel and Miánwálí ...	1st July ...	1st August ...	15th December 15th December	15th February. 15th January.

The new Settlement has been proposed for a term of 30 years running as follows:— Term of Settlement.

In the Bannu *tahsil* from *kharif* 1934 ... (1877 A. D)
" Marwat " " " 1934 ... (1877 A D.)
" Isakhel " " " 1933 ... (1876 A. D)
" Miánwáli " " *rabi* 1935 ... (1878 A. D.)

The Settlement is not yet sanctioned.

Government Lands and Grazing Tax.

Table No. XVII shows the area and income of Government estates; while Table No. XIX shows the area of land acquired by Government lands, forests, &c.

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Government for public purposes. There are no forests in the district, and the chief income from Government estates is derived from *trinni* or grazing tax collected from cattle who graze in the Government *rakhs*.

Government rakhs in the Miánwálí *thal*.

With the exception of a so-called cavalry grazing *rakh* of 255 acres near Ghoriwál, some small *shísham* reserves in the *kacha*, some waste plots under Kamar Mushání, all described below, and a *rakh* formed from the upper part of Shekh Budin hill, all the rest of the Government land in this district apart from cantonments, roads, building sites, and the like, lies in the *thal* proper of Miánwáli. This *thal* area comprises, in its most limited sense, all the sandy upland tracts to the south of the Mianwálí and Van Bhachrán road, and contains 415 square miles. It is essentially a grazing country, having a light soil little suitable for *bárání* tillage, and generally speaking, except close to the high bank of the *kacha* and in the extreme south about Dab, the water level is too low for profitable well cultivation. In Sikh times most of this tract was overgrown with scrub and low jungle trees. But in the immediate neighbourhood of the then existing ten or twelve wells of Dab and Harnoli, and for a mile or so in the rear of the villages which at intervals crowned the eastern high bank of the Indus, the jungle growth had all been cleared away. On annexation wherever a community was found, an enumeration of its cattle was made and *trinni* imposed, after which graziers had, irrespective of residence, a right of pasturage over the whole *thal* or elsewhere, except in one locality known as the old Harnoli *rakh*. This the Sikhs had been in the habit of preserving in a loose fashion for the use of the cattle belonging to the Harnoli garrison. We, as their successors, maintained it in much the same careless sort of way, until in 1864 it was carefully demarcated, since which time it has been leased annually as a Government grazing *rakh*. In 1856-57 boundaries were laid down in the *thal* in such a way that its whole area was allotted to different so-called villages, the major portion going to Ván Bhachran and Harnoli. But no change was made in the then existing grazing rules, and the only benefit directly accruing to the different *thal* villages from their inter-delimitation was, that for the future the boundary up to which they could severally sink wells or push cultivation was fixed A strong feeling of proprietary right in all the waste included within its boundaries soon sprang up in each community, and gave rise to a give-and-take custom in grazing, the rules notwithstanding. Thus year by year outsiders, and especially *pawindahs* and others who were not neighbours, began to find it more and more difficult to graze their cattle at will over the *thal* without first coming to an understanding with the village within whose limits they wished for the time to sojourn. At the Regular Settlement the whole question was taken up, a liberal area of grazing land attached to each village as its separate property and the remainder marked off as Government *rakhs*, the requirements of the villages having been estimated on the most liberal scale. The result is that 78,964 acres or 123 square miles have now been absolutely appropriated as Government property. This coupled with the old Harnoli *rakh* of 13,820 acres, raises the Government reserved land in the Miánwáli-

thal to 145 square miles. Besides this in the contingency of certain wells falling into disrepair, and continuing so from two to four years, lapses to the extent of about 4,000 acres more will occur. The *thal* villages have been very handsomely treated, and they are very satisfied, whilst at the same time Government has secured a property which will be of high value should the projected canal ever be made. The soil, though now light and poor, is mostly culturable, and Indus silt would soon make it rich. When the proposed Sindh-Sagar canal is constructed this land will become of the greatest value to the State. The statement in the margin gives some particulars about the *rakhs*.

Government *rakhs* in the Miánwáli *thal*.

Number.	Name of *Rakh*.	Area in acres.	Amount of lease for 1878-79	Incidence per 100 acres
1	Old Harnoli	13 820	400	2-14-4
2	Wichwinbala ..	2,535	50	1-15 7
3	Southern (Lamma) ..	29,050	700	2- 6-7
4	Northern or Van Bhachran	36,770	1,200	3- 4-5
5	Kundian	6,017	230	3-13-2
6	Bhakra	4,592	140	3-0-9
	Total	93,784	2,720	2-14-11

The disposal of the *rakh* question conduced largely to the decision of that of *trinni* for all upland villages. We have just seen how, under the old form of this tax in the *thal*, resident graziers were assessed in their villages according to the number of cattle they were computed to possess without reference to the locality in which their cattle grazed. Thus *trinni* was a poll-tax on cattle. The same system prevailed elsewhere in Miánwáli and in the Leiah and Bhakkar *tahsíls* as well. Each community owning a fair stock of cattle or camels was assessed at a fixed sum, and that sum was periodically re-distributed. The possession or non-possession of pasture lands was a matter of no importance. Mr. D. Simson made a Settlement with each village in 1852, and Mr. Cowan revised it in 1864. Practically he only re-adjusted the old amount, increasing it by Rs. 176, and thereby raising the whole demand to Rs. 8,725. As graziers are somewhat migratory, and murrain of some sort is occasionally very destructive, the annual imposition of the Settlement amount on each village caused serious inequality of taxation. In some villages in the same year the rate per camel or buffalo was, say, Rs. 2-4, whilst in another it was only 8 annas. Evasion of payment was easy. Graziers assessed, say, with Piplán, retired to some village in the Bhakkar *tahsíl*, and until hunted up escaped taxation. The necessity of revising the system was early felt; and when in 1872 the Lieutenant-Governor visited Miánwáli, the people clamoured loudly to him against the capricious oppressiveness of the old mode of distribution. A report on the subject was submitted in the following year, and Government immediately sanctioned the abolition of *trinni* in *kacha* villages, in which the old system was most burdensome, and the substitution therefore of a light acreage rate on valuable grass lands. Meanwhile the question of appropriating *thal* waste was under consideration, and that being decided as just described, it followed that *thal* villages having now only sufficient pasturage for their own requirements should be in future

Trinni or grazing tax in the Miánwáli *tahsíl*.

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Trinni or grazing tax in the Miánwáli *tahsíl.*

allowed a discretionary power to exclude or tax foreign cattle according to their own interests. Such a right, too, naturally accrued to other villages, all whose open grazing lands had been divided, and were held in severalty, and whose cultivation had so extended that practically they now possessed few extra cattle and but little grazing waste. This was particularly the case in villages north of the Miánwalí, and Van Bhachran road, and lying between the Salt Range and the Indus. It was therefore decided to abolish *trinni* in some villages, and where retaining it to adopt as the measure of the tax, not a cattle enumeration, but an acreage rate on the available pasturage area. The result is as follows: *trinni*, measured by an acreage rate on grazing waste, is paid on 129 square miles of the Salt Range, yielding Rs. 1,105, by 13 *thal* villages yielding Rs. 2,570, while throughout the *kacha* a rate of Rs. 3-2-0 per 100 acres has been fixed for imposition whenever the grazing area, exclusive of village site, barren waste, and the like, equals or exceeds the cultivated area. The Government *rakhs* in the *thal* have been split up into six blocks, and let for an aggregate sum of Rs. 2,720 to reliable men for the first year, but may be expected to realize about Rs. 3,000 *per annum* in future. The conditions are clearly specified in each lease deed. The most prominent points are: Lessee can cut grass but not trees; can close *rakh* for three or four months; can put in tenants to cultivate a single crop; maximum rates are laid down; the cattle of Pawindahs and neighbouring villages cannot be excluded, the former are to pay at half rates only; lessee is responsible that no *lanah* shall be uprooted: Government can take possession of land at any time reducing the amount of lease *pro tanto*. The whole income from *trinni* for 1878-79—the first year of the new Settlement—was Rs. 6,730 or Rs. 1,253 under what it was the preceding year. In the plain portion of the Pakhar tract, *trinni* has never been customary nor has it now been imposed. No grazing tax in any form is taken in the two frontier *tahsíls*. In Isakhel camels have a prescriptive right to graze over the whole of the upland tracts to the Kálabágh boundary. The rates levied are—per he-camel Re. 1; per she-camel Rs. 2-4-0; under two years, *nil*. The lease is sold annually. In 1877-78 it fetched Rs. 2,100.

Government grazing rights near Dadiwála.

The waste lands near Dadiwála in Marwat have been used as a grazing ground for regimental and other Government camels for upwards of twenty years, but it was not until early in 1871 that any attempt to form a *rakh* was made. Until that year the Pawindahs had occasionally pastured animals there in common with those of Government, although no doubt the military guard in charge of the latter had at times warned off outsiders. At last in 1871 an area of 3,081 acres was demarcated, within which Pawindahs and Wazírs were prohibited from grazing their animals. Early in the Regular Settlement the military authorities and the Deputy Commissioner suggested that the above area should be recorded as appropriated exclusively for the use of Government camels. As however the land was owned by and in the possession of the villagers of Dadiwála, and their rights of pasturage and breaking up waste could not be challenged, grazing rights in waste lands within the whole *thákbast* area of the

village, 10,169 acres, were declared to belong exclusively to Government and the village community.

Government land in bed of the Indus near Kamar Mushání.

Mention has been more than once made of the Indus having between 1856 and 1863 shifted over from the Isakhel to the Miánwáli side. In doing so, much of its old bed became dry, and was from a point fronting the large village of Kamar Mushání down to one opposite Meher Shahwálí, taken possession of by the Deputy Commissioner as Government property, on the ground that it was the ancient bed of the river, or if beyond the limits of its cold weather banks or Channels was ancient waste. As the different plots emerged or became culturable, they were disposed of in the way which at the time appeared most appropriate. A portion, which was properly an accretion to Kamar Mushání, and had once been owned by that village, was distributed on ploughs indiscriminately amongst all the cultivators of that village, the grantees being recorded as crown tenants. Another portion was farmed out for Rs. 750 per annum to selected *lambardárs* of villages, to which, had the Deputy Commissioner not interposed, much of the new land would have accreted. But the largest block was reserved as unappropriated Government waste. From this latter small grants of from 80 to 150 acres were made from time to time in favour of military pensioners and other deserving men. During Settlement the whole case was reported to Government, and on the receipt of orders* rights in the different plots were determined in the following ways:—

(1) Where land had been allotted on ploughs each cultivating tenant was made proprietor of his holding, and the waste which had been allotted, but not yet divided, was declared the joint property of the proprietary brotherhood of the village. The area thus disposed of was 5,075 acres.

(2) In a similar way the farmers and their fellow cultivators were made proprietors of their holdings in the farmed plot, and the unappropriated waste therein was declared the joint property of the proprietary brotherhood of the three villages to which the land would otherwise have accreted. The whole area has been erected into an estate called Harseh Kallari. Its area is 2,079 acres.

(3) The twelve grants made on the Commissioner's authority were confirmed up to the limits of the areas respectively granted. The total amounts to 1,061 acres.† The land has been assessed with Kamar Mushání.

(4) All the rest, which consists of four blocks, has been reserved as a Government *rakh*. Its area is 2,732 acres. Masonry pillars have been erected round it. Regarding it the Financial Commissioner recorded that he thought it "very "desirable that some of this land should be sown with *sissu* "or other forest trees. The land should be kept free from "all encumbrances of cultivators, and this can best be done "either by making plantations on it, or by leasing it for

* No. 662, dated 6th April 1876, from Secretary to Government, Punjab, to Secretary to Financial Commissioner.

† Two grants aggregating 100 acres made in this Settlement to Sher Khán and Sultan Ali Sháh are not included here.

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"grazing, and for collection of spontaneous produce such "as bulrushes or grass for thatching."

Government *shisham* trees and blocks in the *kacha*.

In Sikh times much of the *kacha* was an uncultivated *jungle* studded with trees, the most valuable of which was the *sissu* or *shisham*. These were loosely regarded as Crown property, but villagers were allowed to cut and remove them on payment of a small fee. No restrictions were imposed on grazing or cultivation or the lopping of branches for an agricultural purpose, *e.g.*, making ploughs. Thus the Sikhs confined their action to realizing a royalty on the felling of timber. For many years after annexation no special steps were taken for conserving what has since been officially called, though the term is a misnomer, "the *kacha shisham* forest," the ordinary local police being supposed to look after it. At length in 1860 a small but inadequate establishment was entertained Correspondence had then commenced on the subjects of conservation and demarcation of blocks. In the meantime the number of the trees was rapidly diminishing. Systematic plundering went on. Trees were surreptitiously cut for boat-building and charcoal-burning purposes, and periodical jungle firing prevented reproduction. Added to all this, cultivation was extending; and the reversion of the Indus to the Miánwáli side had the effect of annually carrying away much valuable timber. In 1865-66 the late Dr. Stewart, then Conservator of Forests, inspected the tract, and at his instance an enumeration of the trees was made. They were admittedly Government property, but the ground on which they stood belonged to the people. However the best blocks were demarcated and appropriated as State property, and soon after a conservancy establishment was entertained. Though the land had been appropriated in 1866, the compensation question was still in abeyance when Settlement operations began. The value of land had meantime increased, the cultivated area was much larger, and the Land Acquisition Act had been passed in the previous year.

Rights of Government in the trees and of the landowners in the land settled by compromise.

Eventually it was arranged that one-third of the land appropriated in 1866 together with the outlying trees should be given up to the landowners, in return for their renouncing all rights over the remaining two-thirds of the appropriated land and trees growing thereon. This proposition was put into effect in 1874-75, with the general result that Government has secured full proprietary right over 1,413 acres of forest land, comprised in ten separate plots, and containing in 1873-74, the year of enumeration, 11,383 *shisham* trees; whilst it has resigned all proprietary claim to 65 acres containing 3,256 trees. Besides this the right of Government to two-thirds of the submerged plots, that is to say, to an area of 901 acres in seven separate plots, has been asserted and admitted and their position and boundaries have been fixed in the field maps. The villages concerned have also entered into an agreement whereby both the conservancy of the released trees and reproduction will be secured, the terms of which are stated by Mr. Thorburn at page 157 of his report.

Present administration.

These arrangements were sanctioned by the Punjab Government (No. 356F., dated 18th November 1875). The administration of *shisham* trees and reserved blocks of the *kacha* is conducted by the

Deputy Commissioner through the officer in charge of the Miánwálí sub-division. Some of the isolated blocks belonging to Government have been lately trenched and lightly fenced in, by which a measure of reproduction has been secured as well as considerable profit from the sale of bulrushes and the silky headed *munj* grass for thatching purposes. The income in 1876-77 was Rs. 1,815 and in 1877-78, Rs. 2,300. In both years two-thirds of this income was derived from the sale of the grass and reeds in enclosed blocks.

Present administration.

Jagirs and Assignments of Land Revenue.

Table No. XXX shows the number of villages, parts of villages and plots, and the area of land of which the revenue is assigned, the amount of that revenue, the period of assignment, and the number of assignees for each *tahsíl* as the figures stood in 1881-82. The principal assignments, some of which have already been noticed in the description of the leading families, are described below. At pages 201 to 203 will be found tables showing the assignments of land revenue of all kinds as they stood at the Regular Settlement of 1879.

Assignments of land revenue.

The assignments of land revenue held in the Bannu district are as follow:—

The several classes of assignments.

Jágírs	...	...	Rs. 20,960	For particular of items, *see* table on pages 201—203.
Maáfis	...	...	„ 2,971	
Baráts	..	.	„ 5 200	
Ináms	..	.	„ 10,905	
Total			40,036	

Jágírs.—There are only four large *jágírs* in this district, *viz.*, that of the Kálabágh chief described at page 127; that of the Khwánín of Isakhel, of which some particulars will be given in the next page; and two others in Bannu proper, of which some mention is made in the column for remarks at page 202.

Maáfis.—That of the Miáns of Miánawáli referred to on page 128 and that of a Sayad family in Isakhel are the only large *maáfis* in the district. All the others are petty. Most of these latter were created at the Regular Settlement and are described below.

Baráts.—These are large *inám* grants made to certain of the leading chiefs in Marwat. All such allowances have been revised and enhanced in the Regular Settlement, and are noticed further on.

Ináms.—These are of two kinds, *viz*:—

(1) An allowance of five per cent. out of the revenue made to *tappa maliks* throughout the old *tappas* of Bannu proper and to village headmen in the Nár and Landidák tracts (*see* below).

(2) Petty *zamíndári ináms*—termed *lungi* for Wazírs, but for others simply *inám*. Both kinds are almost entirely creations of the Regular Settlement and will presently be described.

Muhammad Khán, Rais of Isakhel, used to enjoy a cash *jágír* of one-eighth of the land revenue collections of the Isakhel *tahsíl*, and one-third share of the proceeds from the alum works at Kotki. On his death, which occurred in May 1856, the Government of India sanctioned, with one small modification, a continuance of the "dues" of the late chief to his seven sons and one grandson in equal shares

Hereditary cash *jágír* of the Isakhel Kháns.

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"for their lives, and that of their male issue in the direct line." The modification was the reduction of the one-third share in the alum proceeds to a one-sixth share. From that time until 1877 the *jágír* consisted of the following items:—

Hereditary cash *jagír* of the Isakhel Kháns.

One-eighth the land revenue ...	...	Rs.	4,336	12 0
One-sixth the alum proceeds ...	...	„	822	2 1½
Cash *abiána* ...	...	„	1,064	7 8½
Total ...	...	Rs.	6,223	5 10

The share of each of the eight recipients was therefore Rs. 777-14-9. Towards the close of Settlement operations the Kháns petitioned for an increase of their allowance, proportionate to their shares, due to the enhanced assessment of the *tahsíl*. By Government letter No. 1680, dated 12th September 1877, the petition was acceded to with this proviso, that, "should, owing to the action of the river or to other causes, the assessment of the villages on which the eighth share is calculated to diminish, their allowances will proportionately decrease." The amount of the *jagír*, after deducting 10 per cent. to cover prospective remissions due to fluvial action and the like are as follow:—

One-eighth the land revenue as above calculated	...	Rs.	5,395
One-sixth the proceeds of the Kotki alum works	...	„	519
Cash *abiána* as formerly	...	„	1,064
Total	...	Rs.	6,978

Thus each of the eight assignees now receive Rs 872 instead of a little under Rs. 778 per annum. In addition to the hereditary *jágír* detailed above, several members of this family also receive life *jágírs* or pensions for services rendered during the Mutiny or earlier. The amounts are specified at page 201.

Petty *maáfis*

Bannu contains several thousand mosques besides other religious or charitable institutions, and its trans-Indus portion teems with men whom the people respect as holy Sayads and learned doctors; yet the whole amount of revenue released in the form of petty specific *maáfis* was up till 1878 under 430 rupees. Before annexation the priestly and learned classes—the Sádat or Sayads and Ulama just referred to, were generally exempt from taxation, the people themselves excusing them from contributing, did the ruling power of the day not do so. At neither of the two Summary Settlements, which preceded this, did a general *maáfi* inquiry take place, the subject being rather in abeyance than purposely ignored. However, in the distribution of their assessments most villages treated their Sayads and Ulama with special lenience, and in Bannu proper we assessed both classes at one-third lighter than their neighbours. Thus, on the whole, those classes had little reason for complaint. In 1862 an extended *maáfi* inquiry was attemped, and was fairly successful. From the first Miánwáli fared best, having a special Sub-divisional Officer over it and its people knowing how to push their own interests. The Marwats, being as a *rais* once described them a "dumb people," naturally fared worst. Mr. Thorburn thus describes his action at the Regular Settlement:—

Bannu *tahsíl*.

"I considered new *maáfis* were required in order to redeem a promise made by Major Edwardes at annexation, and repeated by Major Taylor

Petty *maáfis* Bannu *tahsíl*.

some years later, the fulfilment of which circumstances had as yet prevented. Besides it was politic to render the most influential of the Ulama better affected to our rule by treating them with distinction, instead of at the dead level of their whole class, especially as we were now approximating their old exceptionally light rate of assessment to the general *tahsíl* standard, as will presently be explained. Did we not make their leading men some special concessions, our action would be open to the logic of the following criticism: 'We now pay one-sixth less than our Pathán neighbours: we used to pay one-third less: the *Sarkár* is thus gaining thousands and withholds from us, the holiest and wisest in the land, a few hundreds: therefore we have been hardly treated.' I was in favour of propitiating such men with small *maáfis* to an aggregate of Rs. 1,000, but the higher authorities were against such liberality. At the time about 300 claims were under investigation. Seeing that the only chance of obtaining sanction for any *maáfis* was to be very moderate, I summarily rejected all the claims I could, selecting from the mass some representative men and institutions.

Marwat *tahsíl*.

"Here the Sayads and Ulama, although as deserving as their more fortunate but more bigoted brethren in Bannu proper, received no privileged rate of assessment at either of the Summary Settlements. But though their rulers overlooked their claims, the Marwat peasantry did not, and on distribution were creditably generous to them. In 1865 some small life *maáfis* were made, and it was estimated that Rs. 335 of revenue were then released, but in point of fact not more than half that sum was; thus, from first to last, this class received scant favour at our hands. What they had hitherto enjoyed was summarily resumed without investigation in 1852-53, and not until 1862-65 was a very imperfect inquiry into their claims to considerations made, and some *maáfis* granted. I thought from the first that they should be treated as liberally as their Bannu proper brethren; but, understanding that Government was not prepared to admit this, I framed very modest proposals.

Isakhel and Miánwáli *tahsíls*.

"Here *maáfi* claims had been generally investigated, hence they only required revision and a few new deserving cases, specially of institutions hitherto unconsidered, were reported for orders.

Orders of Government on petty *maáfi* recommendations.

"My recommendations amounted to the moderate sum of Rs 325 in favour of 24 institutions and Rs. 555 in favour of 56 individuals. I thus selected the eighty most deserving cases out of 402 investigated. The superior local officers generally supported me, but Mr. Ouseley, the Financial Commissioner, found himself unable to do so, not being in favour of creating new *maáfis*. On the subject of rent-free grants for the maintenance of institutions, he remarked: 'I think that there is a great difference between maintaining revenue-free tenures in favour of institutions, which have already and perhaps for a very long period enjoyed their benefit, and creating new endowments for the support of Muhammadan and Hindú religious institutions or charities, and for this reason I am unable to concur in any of the propositions made by the Settlement Officer.' The Lieutenant-Governor decided to agree to the new grants, remarking that many of them had 'been in a manner promised, whilst there is at the same time very little revenue alienated in the district.' I may here note that when making my recommendations, I calculated that the enhanced standard of assessment decided on for the privileged classes of Bannu proper would reduce concessions in their favour by Rs. 2,500; whereas for the reasons explained in the next paragraph, the result is a reduction of nearly Rs. 4,500. Had I known this earlier I might have been bolder in my proposals, for I am persuaded that such grants are politic, as tending to conciliate the leaders of public opinion amongst a bigoted Frontier Musalmán population.

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Orders of Government on petty *maáfis*

"The conditions on which the *maáfis* have been sanctioned are as follow :—

"(1) Each is for life or term of Settlement only.

"(2) The grants of assignees—if persons—dying during term of Settlement will lapse, and be assessed at full rates. When Deputy Commissioner thinks a half-rates assessment advisable, he will report.

"(3) Assignees have been permitted to elect for cash *ináms* out of the village *jamas* instead of receiving revenue free plots *

"(4) The continuance of each grant, as above, depends on good conduct on the part of a person, and proper maintenance where the grant is towards the endowment of an institution"

Privileged rate of assessment for the *Shasham-khors*, *i.e.*, the Sayads and Ulama of Bannu *tahsíl*

The Sayads and Ulama of Bannu proper were up to annexation generally exempt or excused from the payment of revenue on their ancestral lands. In 1848 Major Edwardes assessed them at a one-sixth and others at a one-fourth gross produce rate. The former privileged rate was continued to the *Shasham-khors* (literally "one-sixth eaters"), as they were called at both Summary Settlements. When in 1872 the operations of the Regular Settlement began, the Sayads and Ulama, on the strength of old royal *sanads* from Ahmad Sháh, Timúr Sháh and others, claimed to hold their lands revenue-free, failing which they sought an assurance that their old standard of assessment would not be raised It was eventually decided, after revising the lists, to assess the lands of the *bonâ-fide* learned and priestly classes at full rates, and then to grant a rateable reduction of one-sixth on the Government demand, and, besides this, to give small plots revenue-free to the most influential of the above classes. These last grants have just been discussed. On revising the list of *Shasham-khors* it was found that of those who enjoyed that under-assessment, 1,001 had, since 1857, alienated their whole holdings, and were no longer revenue-payers. Most of them had disappeared or cultivate as tenants. Under these circumstances, it was thought best to entirely eliminate all such men from the new lists, as there was little chance of redemption being ever effected, in cases where the land has been mortgaged only; and, in order to balance to some extent the large reduction in numbers caused by such a purgation of the lists, to admit a few new men, who had hitherto through some mistake been excluded. The result is that the total number of privileged holdings is now 1,742, with an aggregate acreage of 6,635, or nearly four acres per holding. The full assessment is Rs. 12,772, and the one-sixth remission, which has been deducted therefrom, is Rs. 2,143. The average abatement per holding is Rs. 1-3-8 The conditions on which the above remissions are to be held are laid down in paragraph 2 of Government letter No. 1368, dated 19th July 1875, *viz*, "that this privilege should be continued "in every case during the term of Settlement, and, further in perma-"nency, so long as the land to which it applies is not alienated out "of the family of the grantee." Details will be found in table at page 201.

Marwat *barát* grants

The custom of granting leading men in Marwat grain and cash allowances termed *baráts*, arose in Sikh times about ten years

* Such *ináms* were generally perferred

Marwat *barát* grants.

previous to annexation. The object the Sikhs had in view was to secure the good will of prominent chiefs, and thereby facilitate the collection of revenue. For the first four years of our rule Marwat was held under direct management, and the pre-existing *barát* system was maintained intact. But in 1853-54, when a first Summary Settlement was made, the payment of such allowances was discontinued pending report and sanction. However, during the currency of that Settlement no report was submitted, and the question therefore remained in abeyance. In 1857-58, whilst the second Summary Settlement operations were in progress, Major Coxe, Deputy Commissioner, reported the case but imperfectly, and the Supreme Government sanctioned "the grant of an allowance of Rs. 3,150 "per annum for the *maliks* of Marwat, as "noted in the margin, with retrospective "effect from the year 1853-54." Subsequently a life grant of Rs. 600 per annum was made to Muhammad Khán of Ghaznikhel, another Marwat chief, and a *barát* of Rs. 460 per annum was allowed, under certain conditions, to the leading men of the Sekandarkhel clan. Thus the *barát* question appeared disposed of, but not in a satisfactory way, as it had never been taken up and examined as a whole, and no fixed and uniform principle had been followed in determining the amount of each grant, and the conditions on which it should be held. The opportunity of the Regular Settlement was therefore taken to review the position of *barát*-holders comprehensively. The urgency of such a review may be illustrated by the case of the "Musakhel chief." The grant was Rs. 600, and that sum had been divided amongst 42 headmen in amounts ranging from Rs. 1-8-0 to Rs. 70 each. However cogent the reasons were for such a partition originally, it was clear that they now no longer existed, for we now knew who of the recipients were strong, who weak, who could and did help our border administration, and who could not, or did not. To have perpetuated such a partition would have been to fritter away a large sum of public money uselessly, instead of turning it to the purpose for which it had been granted. Besides having to review and systematise the Marwat *baráts*, it was also recognized by the Divisional and Settlement Commissioners that a moderate increase should be recommended. "The former" (Colonel Munro) wrote: "The Kháns of Marwat generally are as well disposed "towards Government as any chiefs trans-Indus. The *pargana* is "the least troublesome, if not the best managed by its chiefs, of "any trans-Indus, and the fact should not be lost sight of." The latter (Mr. Lyall) recorded an opinion much to the same effect, adding significantly with respect to the little trouble Marwats give, that "perhaps on that account they enjoy, I think, smaller "favours or immunities than any others." It was accordingly proposed to raise the value of the grants from an aggregate of Rs. 4,210 to Rs. 5,200 per annum—a sum which is less than 5 per cent. of the revenue—and to gradually reduce the number of holders as death lapses and other vacancies should occur to fifteen

Abdul Samand Khán	Rs.	800
Sarwar Khán	... „	800
Purdil Khán	... „	560
Langar Khán	.. „	390
Musakhel Chief	... „	600
Total		3,150

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Marwat *baráts* grants.

The Supreme Government sanctioned the recommendations made in letter No 330P., dated 16th February, 1877. In the correspondence it is nowhere distinctly specified on what terms the *baráts* are to be held in future. But from the spirit of the original orders, and of those recently passed, it seems clear that the intention of Government is that each *barát*, as now sanctioned, is perpetual in favour of the most influential man or men for the time being, in each of the main sections or *tappas* into which the Marwat tribe is divided. It will be some years before the number of *baráts* will be reduced to that now sanctioned. The existing grants are detailed in the table at page 201.

Five per cent *inám* out of revenue to *lambardárs* in the two Nár and Landidák tracts

The two Nár tracts, the one in the Bannu the other in the Marwat *tahsíl*, were, as elsewhere stated, a jungle country infested by robbers until reclaimed between 1852 and 1862. They were then divided into convenient lots, and granted to old Government servants and rural notables, and in each case 10 per cent. of the collections were remitted to the grantee, half as his *lambardári* percentage, and half as a sort of *inám*. When a fixed assessment was imposed, no mention of this 10 per cent. was made, though it must have been taken into account in assessing. Up to the Regular settlement it had never been realized, as originally each estate belonged entirely to the grantee, and there was no object in his recovering the allowance from himself, and paying it back to himself. Of late years, as the grantees have begun to die off, and portions of the estates have been alienated, the number of proprietors has begun to increase; still that particular shareholder, who held office as *lambardár*, never thought of realizing his special percentage. Family considerations, and the previous omission to collect, had brought about this result. In the Regular Settlement the right to the percentage was urged, and could not well be denied. Now that the grants had begun to devolve, it was all the special allowance the head of the family, if also *lambardár*, could receive. The Nár proprietors, being men of various stock, had no inter-connection or common interests; hence exalting one over his fellows as a *tappa malik* or *barát* holder was undesirable, and the obviously better plan was to grant each *lambardár* an *inám* of five per cent. out of the revenue of his village. This course being recommended, was sanctioned for both the Nár tracts as well as for that of Landidák, the circumstances of which were in some respects analogous. The revenue thus assigned is Rs. 799. (See table on page 202)

Ináms proposed in substitution for a *zaildárs* and *ála lambardárs* agency.

The question whether *zaildárs* and *ála lambardárs* (chief head men) should be appointed or not, was discussed at the recent Settlement. In the Bannu and Marwat *tahsíls* an agency, in many respects analogous to that of *zaildárs*, had long existed, but not elsewhere. On annexation we found Bannuchi villages grouped into *tappas* under *tappa maliks*, for whose fighting men and other purposes each village in each group paid certain customary contributions These we abolished, and in their stead imposed a uniform rate of 5 per cent on the revenue, which was realized as an extra cess by the *tappa maliks* themselves from the rate-payers Here, then the only change which appeared necessary, was to substitute the terms *zail* and *zaildár* for *tappa* and *tappa malik*, and to permit the office

of *zaildar* to be no longer a sinecure. In Marwat there were a few leading and a large number of petty chiefs, each of whom was in receipt of a *barát* or cash allowance ranging from Rs. 1-8-0 to Rs. 800 a year. Here, then, the proposal was to comprehensively review and systematise the *barát* grants, convert the recipients into *zaildárs* or *ála lambardárs*, and appoint, where advisable, new men. In the other two *tahsíls*, in which no such office-holders in any form existed, the idea was to introduce an agency occupying a middle place between that of the chief headman of a village and the *zaildár* of a circle. But on attempting to carry this scheme into effect it became apparent that the new agency was in the highest degree distasteful to the village *lambardárs* and generally unpopular. The very terms, *zaildár* and *ála lambardár*, conferring, as they seemed and did, both authority and superior status over their fellows on a few selected men, were intolerable to every Pathán of the district, who had always looked on his *malik* or *lambardár* rather as his representative than as an officer, having power over him and exalted above him. It was eventually decided that neither new terms nor new office-holders should be introduced, and that cash allowances in the shape of *zamindári-iná*ms to selected village headmen on condition of good service would be as much appreciated by the recipients, would create no jealousies, and be, on the whole, money better spent.

*Iná*ms proposed in substitution for a *zaildári* and *ála lambardári* agency.

The *iná*ms are detailed in the table at page 203. It will suffice here to state concisely for each *tahsíl* the numbers and amounts of the *zamindári iná*ms sanctioned for it.

Numbers and amounts of *zamindári iná*ms stated for each *tahsíl*.

Owing to the existence of *tappa maliks*, who enjoy, as already explained, handsome percentages on the revenue, there was no occasion to be very liberal. In fact, but for the existence of certain exceptional cases, there was no occasion to assign any more revenue in *iná*ms at all. The old 5 per cent. allowance of the *tappa maliks* had been maintained in their favour, the only change being that that percentage was, by the orders of Government, now added to the revenue and paid out of it as an *iná*m, instead of being treated, as formerly, as an extra cess. Under the circumstances ten grants, aggregating Rs. 900, have been made, *viz.*, five for Rs. 50 each, three for Rs. 100 each, one for Rs. 150, and one for Rs. 200. In the event of either of the two latter grantees obtaining a share in the representation of his *tappa*, it was arranged that his *iná*m should suffer a *pro tanto* abatement.

Bannu *tahsíl*

(1) Bannúchí *iná*ms.

At the first Summary Settlement a few *maliks* were granted small sums, aggregating Rs. 199, out of the revenue under the name of *lungi*. At the Regular Settlement the *jamas* of the Wazírs, though still very light, have been enhanced by about 34 per cent. Very little of their revenue had hitherto been alienated in their favour. Their *maliks* being numerous, received very small percentages. For these reasons it was decided that the *lungi iná*ms should be raised to a uniform rate of ten per cent. out of the revenue, and the amount bestowed on selected *maliks* in each clan. Amongst the Utmánzais, generally, there were no specially prominent *maliks*, and it was found necessary to make small grants of Rs. 5 and 10 each to a large number of men Amongst the Ahmad-

(2) Wazíri *iná*ms.

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záis, selection was easier. In all Rs. 820* were divided in sums ranging from Rs. 5 to Rs. 50, and in one case of Rs. 125 amongst fifty *maliks*.

Marwat *tahsíl*.

Here twenty-six *inámes* were given, fourteen of Rs. 50 each, and twelve of Rs. 25 each, being Rs. 1,000 in all. One of the Rs. 50 *inámes* is for a *lambardár* of Múlazai, which village has been transferred to Dera Ismail Khán. Owing to this the total for the *tahsíl* will in future be Rs. 950. The above grants are distinct from *baráts* and certain Nár *inámes*, which have both been already described.

Isakhel *tahsíl*.

Here Rs. 600 have been laid out on twenty *inámes*, four being of Rs. 50 each, and the rest of Rs. 25 each.

Miánwáli *tahsíl*.

Here one *inám* of Rs. 100, seven of Rs. 50 each, and twenty-two of Rs. 25 each, making a total of thirty grants, representing Rs. 1,000† have been given.

Summary.

Thus for the whole district, Múlazai included, 136 petty *inámes*, aggregating Rs. 4,320, have been granted, and the amount of each—if we except those of the Bannú *tahsíl*, and the one Rs. 100 *inám* in Miánwálí—is either Rs. 25 or 50. The conditions for sanction for all the *inámes* are, except in two cases, as follows:—Each is personal for life or term of settlement, as the case may be, and is dependent on good conduct, and the rendering of assistance in the district administration. As lapses occur through death or otherwise, during the currency of the Settlement, the Deputy Commissioner is authorized, after obtaining the sanction of the Commissioner of the Division, to confer a vacant *inám* on a worthy successor. Thus it should be noted the grants are distinctly non-hereditary. Except in the case of the Wazíri holders who are very numerous, the local authorities are not empowered under the terms of the sanction, to reduce the number or alter the amounts of the grants in any *tahsíl*. These grants are essentially, except in three special cases, petty *zamindári inámes* for leading agriculturists being mostly village headmen. They are not intended for Kháns and *Raises*, for whom appropriate provision exists in the form of *jágírs*, *baráts* and pensions.

Assignments of land revenue.

Jágírs and large and petty Maáfis.

Tahsíl.	Names or Numbers of *Jagírdárs* and *Maáfidars*.	Amount of revenue released.	Terms of sanction.	Remarks.
	Jágírs.	Rs.		
Isakhel and Miánwálí ...	Malik Muzaffar Khán, chief of Kalabagh.	6,190	Perpetuity.	This is the amount of land revenue released to the *jágírdár*. But the monopoly of making alum free of duty in Kálabágh and extracting *rol* or alum yielding earth from the hills near Kálabágh is also his. The income so derived was, in 1865, estimated at Rs. 9,000, but is now probably not more than half that sum.

* In this the Rs. 199 old *lungi* enjoyed by the Wazírs are included.

† Two old *inámes*, aggregating Rs. 30 in Miánwáli, are excluded.

Jagírs and la... petty Maáfis.—(Contd).

Tahsil	Names or Numbers of *Jagírdárs* and *Maáfidars*.	Amount of revenue released.	Terms of sanction.	Remarks
		Rs		
Isakhel ...	The eight Khwanín of Isakhel in equal shares	6,978	Perpetuity.	
Bannu	Sardád Khan of Ghoriwal	2,523	Do	*Jagírdár* has to maintain four *sowárs* and render personal service
Ditto ...	Mir Abás Khan of *Bazár*	2,337	Do.	Do do do.
Ditto ...	Dost Muhammad Khan of Jhandukhel	452	Do	
Ditto ...	Jamaraz Khan Wazír	80	Life	
Ditto ...	Muhammad Nourang Khan, Gandapur.	600*	Perpetuity.	Both these *jágírs* are for Mutiny service Sher Khan, Isakhel, similarly gets Rs 1,000 a year, but in the form of a pension
Isakhel ...	Muhammad Sarfaráz Khan ..	1,000	Life ..	
Ditto ...	Muhamad Abdullah Khan	800	Do.	
	Total	20,960		
	New Maáfis			
Bannu ...	34 men and institutions ...	405		
Marwat ...	25 ditto ditto .	245		
Isakhel .	8 ditto ditto .	85	Life or term of Settlement.	
Miánwali ...	13 ditto ditto .	145		
	Total ...	880		
	Old Maáfis.			
Isakhel ...	A Sayad family	330	Life ...	The value fluctuates according to fluvial action
Miánwáli ..	The Miana family	1,200	Do.	At present owing to fluvial action the revenue released is under Rs 700.
Ditto ...	Sarfaraz Khan of Piplan ..	131	Do.	
	Miscellaneous old *maáfis* in all four *tahsils* not elsewhere specified	430		
	Total ...	2,091		
	Grand Total	23,931		

* Owing to fluvial action the revenue released in year of measurements was Rs 5,170 It has since fallen very low

Marwat Barats.

Number.	Names or Numbers of the Recipients	Amount.	Remarks.
		Rs.	
1	Khán Mír Khán, son of Abdul Samand Khan	1,000	
2	Arsala Khan, son of Sarwar Khan ...	1,000	Of this sum he receives Rs. 600 as a quasi-cash *jagír* out of the revenue of the Landiwah village.
3	Hakim Khan	140	Very peculiar conditions are attached to these six grants Besides the Rs 600 to which they amount, an aggregate sum of Rs 450 is enjoyed in life pensions by Hakim Khan and certain others.
4	Muhammad Khan, Minakhel	120	
5	Amír Khan, Khoedadkhel	85	
6	Haibak Khan, Saidukhel . .	85	
7	Dosti Khan, Shahabkhel	85	
8	Surkamand Khan Saidukhel	85	
9	Shádi Khan, son of Purdil Khán	600	
10	Muhammad Khan, son of Pir Muhammad Khan ...	600	
11	Sahibdad Khan, son of Nawaz Khan, and Wali Khan, son of Langar Khan	600	Wali Khan's share has been confiscated Sahibdad at present receives Rs 405 of the Rs. 600.
12	Muhammad War Khan, son of Azmat Khan.	150	Certain special conditions are attached to these grants.
13	Alam Khan, son of Mukarrab Khan	75	
14	Abu Khan, son of Bakhmal, Ahmadzai	75	
15	Muzaffar Khan, son of Tor Khan ...	100	
16	Mush Khan, son of Kashmir Khan ...	70	
17	Akbar Khan, son of Irak Khan	170	
18	Umar Khan, son of Gulbaz	80	
19	Manzar Khan, deceased's brother Saina Khan, and son Jouhar Khan together.	80	
	Total	5,300	

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Assignments of land revenue.

The Tappas and Tappa Maliks of Bannu proper; also the 5 per cent. enjoyers in the two Nárs and in Landidák.

Number.	Name of *Tappa*.	Names and shares (where any) of the *tappa maliks*.	Amount of *Inam* at 5 per cent. out of the revenue of the *tappa*.	Remarks.
1	Bazar Ahmad Khán	Mir Abas Khán ½ shares ...	446	Mir Abas Khán also enjoys a quarter share of the land revenue of both *tappas* as a *jagír*. Mir Akbar Khán also receives Rs 51 as an *inam*
2	Ismail Khan ..	Mir Akbar Khán ½ share ...		
3	Ghoriwála ...	Sardod Khán ...	1,063	Also receives one-eighth of the land revenue of both *tappas* as a *jagír*.
4	Ismailkhel ...			
5	Bazid ...	Khidar Khán ...	306	
6	Barakzai ...	Tor Khan ¾, Zabita Khán two-ninths, and Raibat Khan one-ninth shares.	321	Special conditions are attached to the shares, which will, as death lapses occur, centre in Tor Khán or his Successor.
7	Jhandukhel ...	Dost Muhammed Khán ...	190	Also receives one-eighth of the revenue of his *tappa* in *jagír*.
8	Hasanni ...	Sherdil and Madak Khán in equal shares	192	
9	Khulat ..	Nezam Khán son of Bala Khán	156	
10	Dharmakhel ...	Nezam Khán son of Shahind Khán and Rahmatullah Khán in equal shares.	235	
11	Daud Shah ...	Nursi Khán ...	184	*Memorandum.*
12	Sherza Khán	Muhammed Akbar Khán ...	52	(1). Generally where the *inam malkat tappa*—as the 5 per cent. allowance is called—is shared, some conditions are attached.
13	Mandan ..	Bhai Khán ...	727	
14	Fatmakhel ...			
15	Kakki ..	Zabar Khán and Said Khán in equal shares.	327	(2). The total amount formerly enjoyed was Rs. 5,042 The present total exceeds that sum by Rs. 1,662. The increase is due to an enhanced *jama*, and the granting of the 5 per cent. allowance to village headmen in the two Nárs and in Landidák.
16	Mamakhel ...	Mawaz Khán ...	150	
17	Musa Khan ...	Mirdal Khán ...	289	
18	Masti Khán ...	Masti Khán .	173	
19	Mamash Khán ...	Allahdad Khán and Nazar in equal shares.	136	
20	Mitakhel ...	Khansuba Khán ..	180	
21	Nurar ...	Dur Samand and Khidar Khán in equal shares	206	
22	Hawed ...	Khidar Khán son of Shahwali Khán.	103	
23	Amandi ...	Laik Shah, Asad Khán and Muzaffar Khán in equal shares.	91	
24	Bharth ...	Shamadat, Raza Khán and Ambar Shah in equal shares	138	
25	Sadat ...	Akbar Shah, Shajahan Shah and Gul Ahmad Shah in equal shares.	104	
26	Shahdeo ...	Mad Akram ½ share. ...	52	
		Khalsa and Sarfaraz in equal shares ½ share.		
27	Kuti Sadat ...	Nazam Shah two-fifth shares, Imam Shah ¼ Ekam Shah ¼ and Abdul Manan Shah ¼	84	
28	Landidák ...	Twenty-nine recipients ...	90	
29	Bannu Nár ...	Twenty-five ditto ...	386	
30	Marwat Nár ...	Fifty-two ditto ...	323	
		Total ...	6,704	

New and revised zamindári inámś sanctioned during Settlement.

Tahsíl	Names or Numbers of the Recipients.	Amount.	Remarks.
	Inámś.	Rs	
Bannu ...	Mir Akbar Khán, son of Dakas Khán of Bazar Ahmad Khán.	51	Rs 200 were sanctioned for him subject to a *pro tanto* reduction on his obtaining a share in the *tappa inam*. He has since received a ¼ share which gives Rs. 149 per annum.
	Mozaffar Khan, son of Khidar Khan of Ismailkhel.	150	Sanctioned on same condition as above.
	Saleh Khán, son of Usman Khán of Mandan.	100	No special conditions were attached to these, as it was unlikely that any of the men would be appointed *tappa maliks*. Should any of them be so appointed, the special condition stated above should be applied.
	Mir Akram Khán, son of Mir Hawas of Mandan.	100	
	Abú Samand, son of Nezam Khán of Dharmakhel.	100	
	Other five @ Rs. 50 each	250	
	Total .	751	
Marwat ...	Fourteen recipients @ Rs. 50 each and twelve @ Rs. 25 each.	1,000	
Isakhel ..	Four @ Rs. 50 each and sixteen @ Rs 25 each.	600	
Miánwáli ...	Sultan Ali, son of Husain Ali ...	100	
	Seven @ Rs 50 each, twenty-two @ Rs. 25 each, one @ Rs. 20, and one @ Rs. 0.	930	In this sum is included two old *inámś* aggregating Rs. 30.
	Total of *inams* ...	3,381	
	Lúngi.		
Bannu ...	Nezam Khán, Kathikhel Wazír ...	125	
	Two @ Rs. 50 each, one @ Rs. 30, five @ Rs. 25 each, two @ Rs. 20 each; eight @ Rs 15 each, twenty-five @ Rs, 10 each, and six @ Rs. 5 each; in all forty-nine recipients.	695	The *lúngi inám* is for the Wazirs, and amounts to Rs 10 per cent out of the revenue It was formerly an arbitrary sum of Rs 199.
	Total *lúngi* ...	820	
	Grand Total ...	4,201	

CHAPTER VI.

TOWNS, MUNICIPALITIES, AND CANTONMENTS.

Towns, Municipalities, and Cantonments.

General statistics of towns.

At the Census of 1881, all places possesssing more than 5,000 inhabitants, all municipalities, and all headquarters of districts and military posts were classed as towns. Under this rule the places noted in the margin were returned as the towns of the Bannu district.

Tahsíl.	Town.	Persons	Males.	Females.
Bannu ...	Edwardesabad	8,960	6,786	2,174
Marwat ...	Lakki ..	4,068	2,084	1,984
Isakhel ...	Isakhel ...	6,692	3,483	3,209
	Kálabágh ..	6,056	3,109	2,947

The distribution by religion of the population of these towns and the number of houses in each are shown in Table No. XLIII, while further particulars will be found in the Census Report in Table XIX, and its appendix and Table XX. The remainder of this chapter consists of a detailed description of each town, with a brief notice of its history, the increase and decrease of its population, its commerce, manufactures, municipal government, institutions, and public buildings; and statistics of births and deaths, trade and manufactures, wherever figures are available.

It will be noticed that Table No. V. shows nine places as containing more than 5,000 inhabitants, while only three are classed as towns in the above detail. The reason is that the six villages detailed below were excluded from the list of towns, as, though the total population included within the boundaries of each exceeds 5,000 souls, yet the inhabitants are scattered over a large area in numerous hamlets lying at considerable distances from each other, no one of which contains a population sufficiently large to warrant its being classed as a town—Van Bhachran, Namal, Hathikhel, Bhangikhel, Chakrála and Músakhel.

Edwardesábád Town.

The town of Edwardesábád was founded by Lieutenant Herbert Edwardes in 1848, and the foundation is described in his "Year on the Punjab Frontier." It was then simply a *bazár* for the supply of the new fort of Dalípgarh, also founded by Edwardes; and, like the fort, it was called after the young Maháráját Dalíp Singh, The name Dalípnagar, however, was never popularly adopted; the place was commonly known as *bazár* only, or Bazár Ahmad Khán, and it was not till after the death of Sir Herbert Edwardes that the town and cantonment received from Government the name of Edwaresábád. Bannu is the name more commonly used. Edwardes also instituted the Friday Fair, which is a great feature in Edwardesábád, when the country people from all round come in, bringing supplies of every sort. The Civil Courts are always closed on Fridays

on account of this fair. The cantonment lies immediately on the bank of the Kurram, and on its further side is the Dalípgarh fort, beyond which again lies the town. The population of town and cantonment is 8,960 of which only 4,900 is contained within municipal limits. The town has been twice enlarged, in 1859 and 1869-70, and a further extension is now contemplated, but it is still little more than a *bazár*. There is a considerable trade in cloth with the independent hills as well as the immediate neighbourhood. There is a large square in the centre of the town which serves for a market-place on Friday, and is then filled to overflowing. The town is surrounded with walls, and has seven gates, which are closed at gun-fire at night.

Dalípnagar was constituted a second class municipality in 1868, and this continued when the name was changed to Edwardesábád. A new municipal hall is now in course of erection outside the walls. The Civil station (the district head-quarters) is outside municipal limits, but the *tahsíl* and *kotwáli* and the dispensary are within them. The income of the municipality for the last five years is shown in Table No. XLV, and is derived from an octroi duty and the rent of some shops and timber yards, and from sale proceeds of manure. The population as ascertained at the enumerations of 1868, 1875, and 1881 is shown in the margin.

Limits of enumeration	Year of Census	Persons	Males	Females
Whole town ..	1868	6,537	5,018	1,519
	1881	8,960	6,786	2,174
Municipal limits	1868	3,178	.. ..	.. ...
	1875	3,896	.. ...	....
	1881	4,900	.....	.. ...

It is difficult to ascertain the precise limits within which the enumerations of 1868 and 1875 were taken; but the details in the margin, which give the population of suburbs, throw some light on the matter. The figures for the population within municipal limits according to the Census of 1868 are taken from the published tables of the Census of 1875; but it was noted at the time that their accuracy was in many cases doubtful. The Deputy Commissioner writes as follows in his Census Report for 1881:—

Town or Suburb.	Population.	
	1868.	1881
Edwardesábad town	3,185	4 900
Civil lines ..	3,352	360
Cantonments .		3,700
Total ...	6,537	8 960

"The boundaries adopted in the present Census were the town wall together with the following places outside these limits but closely adjoining them, *viz*:—

(*a*). Sweeper hamlet.

(*b*). Gardens of Ghulám Muhammad Khán and Muhammad Khán and Thalla of Paira Rám.

(*c*). Muhammad Khán's mosque and the gardens (Shám Singh's) extending to the Mirian road.

(*d*). Government camel yard.

(*e*). The Abkárí premises.

"There is no trace of what limits were fixed in taking the Census of the city in 1868, and as the city limits have been extended since 1868 on

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the south side, it is improbable that they followed the same boundaries as those now fixed. The great increase of population in the present Census is partly due to the extension of the southern wall above alluded to, and partly to a tendency of Hindu traders in outlying villages where they have to live as dependents of the Pathán proprietors, to flock into the town where they are independent. Another cause of the increase was the great stimulus given to trade by the Afghán War during the two years immediately preceding the present Census."

The constitution of the population by religion, and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table XX of the Census Report of 1881.

Lakki town.

In 1844 Fateh Khán Tewáná built and garrisoned a small fort in the heart of Marwat, and induced by threats and promises many of the leading classes to settle near it. He called his town Ihsánpur. It continued to be the capital of Marwat until 1864, when owing to a flood in the Gambílá and the never-ending plague of mosquitoes due to its situation near the marshy apex of the Kurram and Gambílá Doáb, Major Urmston, the then District Officer, allowed its inhabitants to flit across to the right bank of the Gambílá and settle amongst the sandy cluster of villages named Mínákhel, Khoedádkhel and Sayadkhel. The people at once availed themselves of this permission, and old Lakki was abandoned. New Lakki then comprises the three villages just mentioned, and those who settled in their midst in 1864. It is now a thriving little town with a very fair *bazár* and with a number of commodious Government buildings in it, *viz.*, dispensary, school house, staging bungalow, *tahsíl* and *thána* combined, and a *sarai*. In 1874 it was erected into a municipality of the third class, the income of which is shown in Table No. XLV. By the 1881 Census it was found to have 4,068 inhabitants, of whom 1,146 are Hindús and 2,906 Musalmáns.

The population as ascertained at the enumerations of 1868, 1875, and 1881 is shown in the margin.

Limits of Enumeration.	Year of Census.	Persons	Males.	Females.
Whole town ...	1868	4,167	2,193	1,974
	1881	4,068	2,084	1,984
Municipal limits ...	1868	2,740	.....	.....
	1875	4,408	.....	.....
	1881	4,068	.....	.....

It is difficult to ascertain the precise limits within which the enumerations of 1868 and 1875 were taken; but the details in the margin, which give the population of suburbs, throw some light on the matter. The figures for the population within municipal limits according to the Census of 1868 are taken from the published Tables of the Census of 1875; but it was noted at the time that their accuracy was in many cases doubtful. The Deputy Commissioner writes thus in his Census Report for 1881:—

Town or suburb	Population.	
	1868	1881.
Laki Minakhel ...	2,740	2,804
„ Khoidadkhel	926	929
„ Saiyadkhel ...	501	335
Total ...	4,167	4,068

"This municipality did not exist in 1868, and the figures given against

it for that Census have been found by adding together the populations of the three villages of Minakhel (including Qusurgarh), Khoidádkhel, and Sayadkhel, out of which this municipality was subsequently formed. The limits laid down for the purposes of the present Census were those of the municipality, with the encamping ground, *tahsíl* and *thánd*, *dak* bungalow, dispensary and Settlement *kacheri*. The population, it will be seen, has slightly decreased since 1868 No satisfactory reason can be assigned for this, but the state of trade is almost stationary."

The constitution of the population by religion, and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. XX of the Census Report of 1881.

Isákhel.

But for its long, narrow, dirty *bazár*, Isákhel looks more like a village than a town. It covers a large area of 398 acres, and many of its houses have large compounds and patches of cultivation about them. The former head-quarters of the Isakhel clan having been eroded by the Indus, Ahmad Khán, the tribal chief, selected the present site about 1830 and an old fort still stands close to the town. An equal portion of land was taken from the head of each of the four *tals* or sectional allotments of the tribe, and thereon the shareholders in each section housed themselves. Until about 1860 all outsiders settling in Isakhel, or Tarná as it was generally called, were treated as dependants (*hamsáya*) and paid ground rents, and the sites reverted on their vacation to the proprietary section or *khel*. But the growth of the place and the influx of traders have gradually converted Isakhel into a town, and now it may be said, as a rule, he who owns the superstructure, owns the ground on which it is built as well. In 1874 Isakhel was raised to municipal dignity. Its average income for the last five years has been Rs. 3,266 a year; details will be found in Table No. XLV. There were by the 1881 Census 6,692 inhabitants, mostly engaged in agriculture and in the grain and cloth trades. Of the population 1,788 are Hindús, 87 are weavers, and the remaining mass are agriculturists. The town is very unhealthy, and the drinking water bad and brackish. Weaving is one of the chief industries of the town.

Limits of Enumeration.	Year of Census	Persons	Males	Females
Whole town .	1868	7,446	3,943	3,503
	1881	6 692	3 483	3,209
Municipal limits	1868	7,446		
	1875	6,541		
	1881	6,692		

The population as ascertained at the enumerations of 1868, 1875, and 1881 is shown in the margin.

It is difficult to ascertain the precise limits within which the enumerations of 1868 and 1875 were taken. The figures for the population within municipal limits, according to the Census of 1868, are taken from the published Tables of the Census of 1875; but it was noted at the time that their accuracy was in many cases doubtful. The Deputy Commissioner wrote as follows in his Census Report, for 1881:—

"In the present Census, the limits adopted for this town were those of the municipality In the Census of 1868, the adjoining hamlets of Shekh Musakhel and Shekh Mahmúd were included with the town itself, and as

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the population of these two hamlets in the present Census was found to be 1,014, if we add this to the purely municipal population, we get a total of 7,706 as compared with 7,446 in 1868, or a real increase of 260, instead of an apparent decrease of 754. Since, however, the commencement of the Afghán War the staple trade of the town in grain exported by boats down the Indus to Sakkar has almost entirely ceased, as the difference in prices will no longer leave a profit over and above the expense of carriage, and the prosperity of the town is thereby considerably affected. The Muhammadan population is nearly three times as numerous as the Hindu, and is principally agricultural, the principal castes being Pathán (Niyazai) and Saiyads. The Hindus are mostly Aroras and Bráhmans."

The constitution of the population by religion, and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. XX of the Census Report of 1881.

Kálábágh.

This is the oldest town in the district. Situated on the hill side, at the point where the Indus enters the plains, and commanding the Kálábágh salt mines, or rather quarries, and the easiest and best ferry for fifty miles on either side, the position must always have been an admirable one for a township. The natural fortress of Dankot, about six miles up the river, served the inhabitants as an asylum during invasion, especially during those of Nadir Sháh and Ahmad in the last century. In 1841 much of the town was cut away by a cataclysm of the Indus. It was made a municipality in 1874. The average annual income of the last five years was Rs. 3,612; details will be found in Table No. XLV. By the 1881 Census the population was 6,056. The situation of Kálabágh is highly picturesque. Its houses are built against the side of an almost precipitous hill with outcrops of solid salt-rock, many-storeyed, and piled one upon another in successive tiers, the roof of one tier forming the street giving access to the next; while above, a cliff, still of pure rock-salt overhangs the town. Many of the houses are built on sites actually excavated in the salt.* Immediately below the town flows the Indus, through a gorge in the Salt Range 350 yards across. Mr. Baden-Powell quotes from Elphinstone the following description of the town and its environs:—

"As we passed beneath, we perceived windows and balconies at a great height crowded with women and children. The road beyond was cut out of the solid salt, at the foot of cliffs of that mineral, in some places more than 100 feet high above the river. The salt is hard, clear, and almost pure It would be like crystal if it were not in some parts streaked and tinged with red. In some places salt springs issue from the foot of the rocks, and leave the ground covered with a crust of the most brilliant whiteness. All the earth, particularly near the town, is almost blood-red.† And this, with the strange and beautiful spectacle of the salt-rocks, and the Indus flowing in a deep clear stream through lofty mountains past this extraordinary town, presented such a scene of wonder as is rarely witnessed. Since then an extraordinary flood in the Indus, caused by a land-slip in the Indus in 1841 or 1842, swept away half the town and destroyed its picturesqueness."

* The mines formerly worked at this point of the Salt Range are now closed.

† This is not really earth at all, but the refuse of the alum pits.

Alum and lignite are found in the hills near Kálábágh and the trade in the former article is a source of considerable wealth to the town. Iron instruments of all kinds are manufactured in the town in large quantities from iron imported from the Kánigoram hill.

In other respects also Kálábágh is noteworthy, as being the residence of an Awán family, which exercises a certain supremacy over the whole tribe. The present repesentative of the family, known as the Sardár or Khán of Kálabágh, is named Muzaffar Khán.

The town is not a pleasant one to live in. The alum works in its centre cause an offensive smell to pervade it, and its southerly aspect and the barrenness of the hills about and above it, cause it to be terribly hot in summer. It is the only place in the district where goitre is prevalent. During the recent Settlement operations Mr. Thorburn laid out a large area close to it for a new town, since when Malik Mozaffar Khán, the chief of Kálábágh, has built himself a roomy residence on the new site, and its population has steadily increased. The Assistant Salt Patrol of Márí, together with a portion of his establishment, are shortly to be moved to quarters in Kálábágh. There is a good staging bungalow close to the town. Between June and September, Kálábágh can be reached by boat in twelve hours from Attock a distance of one hundred and twenty miles. The scenery on the way is wild and picturesque, though rather confined, and down to Khushálgarh the pace is over ten miles an hour. There are several ugly places, rapids, whirlpools, and sharp corners at narrows to negotiate, which gives the voyager a little excitement. The most dangerous rapids between Attock and Kálabágh are:—Kamália and Jalália close to Attock; Jhilthai; Git, close to Niláh; Ghora Trap; Sher or Sir; Sikandar *nála* or Alexander's well. The river is very narrow at Ghora Trap. Sher or Sir when the river is low is the most dangerous of all. Altogether this Indus route is the quickest and best for civil officers coming to Bannú. Except in the rains, it takes nearly two days to reach Kálábágh from Attock.

The *tháná* and *ták* bungalow are in the new town, and the school, dispensary and *sarai* are outside the old town in the direction of the new. The chief industry of the place is weaving; and it is the only town in the district where cloth so fine as *súsi* is made.

Limits of Enumeration	Year of Census.	Persons	Males	Females
Whole town ...	1868	6,419	3,436	2,983
	1881	6,056	3,109	2,947
Municipal limits	1868	6,119	.....	.....
	1875	6,082	.....	.....
	1881	6,056	.....	.....

The population as ascertained at the enumerations of 1868, 1875, and 1881 is shown in the margin.

It is difficult to ascertain the precise limits within which the enumerations of 1868 and 1875 were taken. The figures for the population within municipal limits, according to the Census of 1868, are taken from the published Tables of the Census of 1875, but it was noted at the time that their accuracy was in many cases doubtful. The Deputy Commissioner writes in his report on the Census of 1881: "The limits adopted for the present Census were those of

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Kálábágh.

"the Kálábágh municipality, whereas in 1868 the Census limits included the hamlet of Kukránwála; hence the decrease in population "is probably only apparent, as the town is prosperous and its trade "flourishing. The number of souls per house was seven, which "indicates how over-crowded the houses generally are. The principal "occupations are those of ironsmith and weaver, and a considerable "trade is carried on in the manufacture of iron vessels, *lungis* and "*súsi*."

The constitution of the population by religion, and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. XX of the Census Report of 1881.

APPENDIX.

"Vesh" in the Marwat Tract of the Bannu District.

(MR. THORBURN.)

No. 1185, dated 8th November 1873—From Secretary to Financial Commissioner, to Secretary to Government, Punjab.

With reference to your letter No. 91C., dated 27th January last, to the address of the Settlement Commissioner, I am desired to submit, in original, for the information of Government, a letter No. 24M., dated 23rd August last, from Mr. J. B. Lyall, Officiating Settlement Commissioner, giving cover to a very able and interesting report of Mr. Thorburn, Settlement Officer of Bannú, on the subject of *vesh* (or periodical redistribution of village lands) in the tract of Marwat, in the Bannú district. The most important point which has been decided in the judgments which have been passed by the Settlement Officer is that *vesh* cannot take place, unless in very exceptional cases, without the consent of a majority. The term, for which the *vesh* is to last may be fixed nominally for a term of years, but unless the majority wish for a re-division at the end of the term no alteration in the divided lands takes place. This point has been decided after careful enquiry; it will have the effect, probably, of making *vesh* less frequent than ever. Mr. Thorburn's decision on this point is supported by a passage in the work called *Hyat Afghhani*, by Muhammad Hayat Khán, Assistant Commissioner, page 580, which, though in no way authoritative, is valuable as expressing the conclusion formed by an officer of much intelligence, who had worked for some time in the district, and had made the local customs his special study; where, after saying that before a *vesh* is made the term for which it is to endure is fixed, he adds: "But "the fixing of a term is merely nominal; until nearly the whole body of share "holders consent, no division takes place, notwithstanding the expiry of "the appointed term" Mr. Thorburn's report is valuable, containing, as it does, a clear and complete description of a primitive custom which has lasted for a very long time, which is now decaying under the influence of a settled government, and which will probably before many years are over be entirely extinct in British territory. The Courts have hitherto discouraged *vesh* by refusing to enforce it, probably from ignorance of the circumstances under which *vesh* should take place.

No 24M., dated 24th August 1873—From J. B. LYALL, Esq, Officiating Settlement Commissioner, to Secretary to Financial Commissioner, Punjab.

Last January it came to the notice of His Honor the Lieutenant-Governor, while marching in the Bannú district, that a case connected with the custom of *vesh* was pending in the Court of the Settlement Officer of Bannú. I was accordingly directed by Under-Secretary to Government's letter No. 91, dated 27th January, to my address, to submit a copy of the judgment when passed, with any remarks on the general subject which the Settlement Officer or I myself might desire to make. In compliance with the above orders, I now send, in original, a (in my opinion) very able and interesting Report by Mr. Thorburn on the custom of *vesh* in Marwat (No. 51 of 14th July 1873, and Appendices A. to F.), and also copy of his judgment in the particular case referred to. I believe that in the Peshawar division claims based on the custom of *vesh* were arbitrarily rejected by District Officers in the first years of our administration, and that the custom has in that way become obsolete there. That it has been kept alive in parts of Marwat is due to the independent action of the people, and not to its recognition by our Courts, which seem to have shirked or evaded the question

Appendix on 'Vesh.'

when it did come before them. By section 5 of the Punjab Law's Act, partition is one of the matters in which custom is declared to be the rule of decision; but when Mr. Thorburn (in September 1872, shortly after commencement of Settlement) first asked my advice on the custom of *vesh*, I was inclined to doubt whether the usage was one which could be properly enforced by our Courts as a binding custom; and I gave the reasons for my doubts in a letter (No. 347 of 25th September) of which I append a copy. On learning more of the facts I have got rid of this doubt, and consider that, except in cases where facts exist from which it can be presumed that the custom has become obsolete, a decree can be properly given on the application of a majority of shareholders. I agree with Mr. Thorburn in thinking that the claim of a minority can, unless the circumstances are exceptional, be properly rejected for the reasons he gives in his judgment in the Sikandarkhel cases. The question is an exciting one to the people, and a rather embarrassing one in several ways to a Settlement Officer, but I think Mr. Thorburn may be fully trusted to treat it properly. He is thoroughly acquainted with the people and their language, and is ably supported by the Superintendent of the *pargana*, Fakir Abdulla. No declarations of the custom will be made in the new records until their accuracy and necessity have been most carefully considered.

No. 347, dated 25th September 1872—From J. B. LYALL, Esq., Settlement Commissioner, to the Settlement Officer, Bannu.

In reply to your letter without number, dated 20th instant, I have the honor to say that I doubt if it will be possible to keep alive the custom of *khula vesh* in the present day, when no fear of surrounding foes exists to overbear individual selfishness and make all the members of a tribe or community act in unison. The state of society which knit the tribe together as one family, made every addition to its numbers a common advantage, and gave each able-bodied man a claim to an equal share, has passed away. Again, even if a clear custom existed in former days by which rights of mortgagees and purchasers ceased on a re-division, I doubt if it could be enforced now in the cases of transfers effected in quiet times since annexation (particularly when the transferrors are outsiders, as they appear to be in some cases) unless the deeds contained a distinct clause to the effect, which it is not likely they do.

Of the former existence of the custom there is no doubt, but it might be argued that it was based on a real or supposed unanimity on the part of all interested, and of course with real unanimity anything can be done even now. The question is whether the custom is one which could be enforced by our Courts at the request of a majority against the will of a minority. I doubt if it properly could. I doubt, in the first place, whether a distinct custom of taking and counting votes and deciding by a majority could be proved to have existed; and if it could not, then the Courts would probably be disinclined to evolve it out of the rough proceedings of former tribal councils, if they believed, as I do, that nothing we can do will make the custom work satisfactorily for the future. However, these considerations have probably occurred to you as well as to myself, and the first thing to be done no doubt is to assemble the shareholders and take their opinions on the question; also to enquire fully at same time into the alleged custom regarding mortgages and sales. We shall then be in a better position to come to some conclusion.

Unless the question whether a re-division can be enforced without unanimity comes into Court during Settlement, as it is rather to be hoped and much to be expected it will, we shall very probably have to leave it to be

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decided finally by the ordinary Courts at some future time. We might describe former custom as distinctly as possible in the administration papers, and note the opinion or opinions of the present shareholders as to its future continuance, without attempting to bind them down to any agreement intended to settle the question prospectively. I agree with you that if, when the shareholders are assembled, those of any village are unanimous in declaring for the continuance of the custom, and there are no difficulties in the shape of objecting mortgagees or purchasers, then, if the term of *vesh* has expired, they should be invited to take the present opportunity of re-dividing, or else to renew the *vesh* for a new term of years. But we can only suggest this—not insist upon it.

No. 51, dated 14th July 1873—From S. S. THORBURN, Esq., Settlement Officer, Bannu, to Settlement Commissioner, Dera Ismail Khán.

Introductory.

In continuation of my No. 114, dated 19th February last, I have the honor to submit a copy of my judgment in a *vesh* case amongst the Sekandarkhels, *tappa* Dreplárah, Marwat, and, as invited by the Hon'ble the Lieutenant-Governor and yourself, take the opportunity to give some particulars concerning the curious and time-honored system of land-tenure obtaining in *vesh* communities, which is still in force in some parts of Marwat, and to make some general observations on the subject

The *khula vesh*, a custom introduced into Marwat on its conquest in Akbar's time.

The Marwats, you are aware, are a Pathán tribe, and trace back their descent to a common ancestor named Marwat Khán, son of Lohání Lodí. They were early in their history driven from their homes in the mountainous regions of Kataváz, south of Ghazni, by the superior pressure of the Ghiljís, and in their exodus naturally followed in the footsteps of the Niázís, an elder branch of the Lodí group, who had been some time previously expelled in a similar manner, and ultimately settled in Tánk. There they remained for several generations, until during the reign of the Emperor Akbár they took advantage of a quarrel amongst the Niázís, who had spread into the plain now known as Marwat, assisted the weaker side, drove the majority of the Niázís eastward into Isakhel, where they now are, and retained their conquest for themselves. Since then they have, through their powers of combination and ready obedience to their own laws and customs, been able to maintain themselves against all other hill neighbours, multiplied enormously, and brought over 500, out of a total of 1,165 square miles of plain under cultivation. Amongst their customs was that of *khula vesh* or periodical re-distribution of tribal lands by lot according to the number of *khulas*, or mouths, in the tribe. As might have been expected, in the course of two and a half centuries of semi-subjection to Moghul, Abdali, Barukzai, and Sikh, the periodical re-allotments of lands have been long discontinued in many sections of the tribe, and it is a matter of surprise to find so much vitality in the custom that, after what Maine would call "the destructive influences" of 25 years of our rule, it still flourishes amongst some of the communities noticed in the appendices which accompany this report.

Difficulties how met and solved. When measurements commenced. Systematic inquiries made about the custom for first time.

Until the commencement of the present Settlement operations no systematic inquiries had been made regarding this custom. It is true that Marwat has twice undergone Summary Settlement, but then no maps were prepared, and the very nature of the tenure rendered the distribution of the assessment a very easy matter amongst the shareholders of a *vesh* community ; for each revenue-payer knew the number of *khulas* he was returned as possessing at the last *vesh*, and paid his fraction of revenue at an equal rate on each. In the same way, when during currency of the settlement a new *khula vesh*, took place, the calculation was

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Difficulties how met and solved. When measurements commenced Systematic inquiries made about the custom for first time.

as easily made ; but if a simple new *vesh*, or re-allotment on the basis of the previous enumeration took place, the distribution of the revenue remained unchanged. Soon after commencing measurements last hot weather, I had to encounter and solve the difficulty of how to make my surveys and records of rights in such villages without, by any direct action of my own, extinguishing a custom endeared to the people by many generations of observance, and which, notwithstanding the general objections to any tenure which does not secure permanency of occupancy to each landholder, has nevertheless many special recommendations not to be found under any other system. After ascertaining in what villages re-distributions of lands or exchanges (*badlun*) had been carried out since annexation, I held meetings with the headmen and grey-beards of such villages, and from first to last have discussed the question in all its bearings pretty well threadbare with them. A new difficulty disclosed itself at a very early stage, namely, that, owing to the inflexibility of our revenue system, long series of bad years, and in some cases, I am afraid, over assessment, a considerable proportion of land in several of the villages had been mortgaged, and that at a new *khula vesh* (I use the *Pukkhtu* word as it is shorter than the paraphrase I would have to employ to convey its meaning in English) mortgagees would be sufferers. I consequently suspended measurements in some villages, and initiated a series of local inquiries, the objects of which were to ascertain the conditions under which a new *vesh* or *khula vesh* could be enforced, the respective numbers of shareholders who demanded re-distribution of lands previous to commencement of measurements, who held the custom to be extinct, and who wished to postpone a new re-distribution indefinitely or till expiry of term of Settlement now in progress. I thought it my duty to point out distinctly that once measurements were made, and records of rights prepared, any community wishing to *vesh* during term of Settlement would in all probability have to bear the expenses of a revision of their Settlement themselves ; that none such could afford to do so ; and that consequently those whose usual terms had expired, or were about to expire, had to make up their minds at once to *vesh*, or leave the matter in abeyance for many years to come. During the progress of these inquiries you were kept informed of what was going on, and in some late cases, where I was doubtful of what final orders to give, you have kindly given me advice.

Results of enquiries

Attached to this report are Enclosure A. to F., each of which gives a short account of the *vesh* custom as it exists, or until lately existed, in one or other of the many sections in which the Marwat tribe has been split up. As in almost every case final orders, either summary of judicial, have already been given, I here subjoin a list showing what these were and how each case now stands. The letters refer to corresponding letters in Enclosure.

A.—*Matora.*—*Khula vesh* just been carried out by the community itself amicably. Measurements commenced. Some few claims for compensation in which mortgagees are plaintiffs pending.

B.—*Sekandarkhels.*—Judgment given against a new *vesh* of any but common lands (see judgment which accompanies). Measurements begun.

C.—*Landiwáh.*—Community unanimous for an immediate *khula vesh* which has been partly carried out, but further proceedings stayed by me pending settlement of seventeen claims for *khulas*, which tribe wished to resume though granted long ago to Hindus and others by *kanna*, that is in return for services rendered or to be rendered. Measurements still suspended.

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Results of enquiries.

D.—*Mulazai.*—*Vesh badlun* or exchange of lands according to old number of *khulas* decreed—Kakakhel section against the Sainkhel section of tribe.* In other sections measurements begun. Half of the Umarkhel section has just exchanged lands with other half.

E.—*Mannikhels.*—A large majority in Zangikhel section been decreed a re-distribution, but judgment not yet promulgated, as at your suggestion endeavours are being made to settle case, including claims of mortgagees, by arbitration.† Don't think efforts will be successful. Meantime measurements suspended in this section, but commenced in others.

F.—*Abbakhels.*—After consultation with you, summary award been given that as usual term has three years yet to run: a re-distribution cannot take place before its expiry.‡ Inclined to think that were question tried judicially immediate re-distribution would have to be decreed on ground that true definition of "term" is "a variable period dependent for its length on will of a majority." Owing to mortgage complications and selfishness of tribe in wishing to confiscate a number of old grants, a re-distribution of lands is to be deprecated. Pending settlement of question measurements suspended.

Vesh custom general in eastern Marwat until two or three generations back. Proof of this given.

Besides the communities noted in last para. my inquiries extended to others, in which the custom seemed *primâ facie* to have become extinct through desuetude, but for them the investigation was purposely of a very summary nature, as I was apprehensive that by making it at all searching I would rouse parties who would agitate for re-distribution of lands, though none such had occurred since annexation. This apprehension was not without cause; for almost every village in the eastern part of the Marwat which has been settled over four or five generations bears internal evidence of having maintained, until within two or three generations back, the *vesh* custom either in its integrity or over a part of its area. The traces of this custom which are now to be found in such villages are apparent in the aterritorial divisions of their lands which now exist, and in the minute and aexact knowledge which the proprietors of land possess as to the number of *dadhas* or shares they have inherited from their forefathers. Thus in case decided a few weeks back, in which a portion of the Achakhels, non-*vesh* tribe, were the plaintiffs, each plaintiff stated the number of

* Settlement Officer consulted me in this case, which had some special features. A *vesh badlun* is perhaps the least justifiable kind of *vesh*; but I thought it impossible to equitably refuse the Kakakhel a decree against the Sainkhel, as the latter section in 1852 got an order of Court against the will of the former for a *vesh badlun*.—J. B. LYALL.

† I thought it likely from the circumstances of the case that the whole section might agree to decide present disputes and put an end to the custom of *vesh* for the future by a *vesh* which should be professedly final, and made not by the men of the section in strict conformity to old rules but by outsider arbitrators with the character of finality kept in view.—J. B. LYALL.

‡ I was and am decidedly of opinion that the objections of even a small minority must be held to bar a fresh *vesh* within the customary minimum term of duration of *vesh* or the special term, if any named, at the last *vesh*. This finding seems to necessarily follow from the mere admission of the existence of a term. In this community, however, one party practically deny the existence of a term in the sense of a binding custom or agreement, but I cannot believe them; for it is admitted that past *vesh* have usually endured for twelve years, and there is evidence that a term of duration was a general feature of the custom of *vesh* in Marwat.—J. B. LYALL.

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Vesh custom general in eastern Marwat until two or three generations back. Proof of this given.

dadhas he was entitled to with such accuracy that when they were tested by a comparison with the genealogical tree of the tribe, subsequently prepared, the numbers were found to be pretty nearly correct. Again, the survey maps now being made afford ocular proof of how general was the *vesh* tenure a few generations back, and to what wonderful perfection the system was brought. Thus, in one of the largest Sekandarkhel blocks, in which *vesh* has been declared to have ceased, we find one of the strips, that is the share of a *khula* in it, to be 1 mile, 1 furlong, 10 perches long, by only 1 yard, 2 feet 6 inches in width. The soil in the southern and eastern parts of Marwat is sandy, and stones are unprocurable; consequently no permanent boundary marks can exist between different strips. Before each ploughing the width of each strip has to be marked off *de novo*, and longitudinal lines have to be run by a process called *tir kawal* up and down inside each block to show the boundaries of each group of strips and prevent shareholders getting out of the straight line.

Vesh characteristics common in all *vesh* communities. Custom regarding mortgages discussed.

A glance at the enclosures will show that, though each community has some distinctive peculiarities of its own, still all have common features in the matters of mode of partition, conditions requisite for a re-allotment, re-admission of absentees, and rights of unmarried girls. You will observe that, so long as the *vesh* custom obtains, a sale of any land is impossible, for it is all the property of the tribe collectively, and without the tribal sanction no shareholder can permanently alienate a single lot. Though sales are invalid without the general consent, mortgages are not. Regarding rights of mortgagees at a new *vesh*, it seems generally admitted that he is entitled to some sort of compensation in money or land, should the number of the mortgaged strips or *khulas* have diminished by extinction through death, provided that original mortgagor or his descendants be alive; but where he has died without issue of course mortgagees' rights become extinguished. In short, the general principle is that mortgagee takes the place of mortgagor, and at a new *khula vesh* maintains his position or loses it according as members in mortgagor's family whose shares were mortgaged be surviving or not. When mortgagor's family has increased in number the gain is that of the mortgagor; for how could he have disposed of things not *in esse*? In the case of the Abbakhels (Appendix F.) the rule regarding mortgagees, which they assert they will prove by numerous precedents when the time comes, amounts to this, that no compensation under any circumstances is allowed, that all losses are borne by the mortgagees, and all gains enjoyed by the mortgagors. In few words, it means repudiation; but I cannot believe that if the question come to be tried, this rule will be upheld, or why have the thrifty laborious Musalmán Jats, almost Marwats themselves in looks and language, who hold nine-tenth of their mortgaged lands, sunk over Rs 11,000 on such a rotten security? It can only be within the last generation or two that the necessity for mortgaging land has arisen; the rules relating thereto must be comparatively new, and can hardly yet have got the stamp of legality on them through long observance. The complications which have arisen from the mortgaging of land have, more than any other cause, tended to bring the *vesh* custom to an end. Ranjit Singh conquered the country in 1823, and we annexed it in 1849. The former used to squeeze all the revenue he could out of it, making some allowance for the vicissitudes of seasons, and we have imposed a tolerably fair, but inflexible, assessment, which does not accommodate itself to such vicissitudes, and which, in the often-recurring years of drought, squeezes Marwat pretty dry; so between us much land has been mortgaged, and consequently the *vesh* custom is *moribund*,

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The *vesh* tenure described as it was say 200 years ago.

and by the expiry of term of Settlement now in progress will probably be a thing of the past.

Making allowance for peculiarities, which probably arose in many communities soon after they had attained the dignity of an independent existence, the following will serve as a description of the *vesh* tenure as it existed in south-eastern Marwat until within a period of one hundred years ago, and as it exists in one or two villages up to the present day. Let us suppose a group of families, feeling themselves sufficiently strong and numerous to sever their connection from the rest of their tribe, have obtained their share of inheritance from the common tribal lands. A representative council of elders assembles, selects a site for the new township, determines what portion of the arable area shall at once be set apart for tillage, and parcels it out into blocks called *wands* according to the different qualities of soil it contains. Each of these blocks is christened by some name descriptive of its soil or position, by which it is known in all future times. The boundaries are generally some well-defined physical features, such as depressions or ravines, but the primary object of the division, which is that all the land in each block shall be of the same quality and have the same natural advantages, is not sacrificed in the endeavour to secure easily-recognizable limits. The next proceeding is the Census, or enumeration of *khulas* or mouths, which completed, single households are grouped under sub-sections and sub-sections under sections, until at last every member of the community is classed under one or other of its largest *khels* or clans. After the above, numbers are equalized so that each block may be divided into so many equal areas. This accomplished, partition by lot then commences and goes on from section with section, down to household with household, and even, when necessary, man with man. Thus, suppose the members of the community have all been classified under two chief *khels*, each block is first divided into two equal parts, for possession of which lots are cast; each half is then sub-divided into so many other equal parts, possession of each of which is again determined by lot, and so on down to households, and even individuals of the same household. Each *khula* which may be here translated "individual share," is in shape a long narrow parallelogram running from end to end of the sub-division of the block in which it is situated. As a rule, the casting of lots does not proceed beyond households; thus, if a family contains a father, a mother and five children, living in subjection to the *pater familias*, he receives as his *patti*, or family share, seven strips in a lump in each block or *wand*, each of which is, if measured off, of a uniform width. In all this, perfect equality in size and value of each share is maintained. Every living individual member in the community, from the aged chief to the new-born infant, gets an equal amount of land. If the chief's family consists of five members, and a man of no mark's of ten, still the latter would receive double the share of the former. The only difference in the position of the two men is that the former, owing to his personal bravery or other qualifications, has great influence in the community, and the latter, owing to the absence of such qualfications, has none. No restrictions as to fallow and rotation of crops are imposed or required, as often-recurring droughts secure the former, and the quality of the soil itself, which hardly admits of any rotation but that of gram and wheat, the latter. Excepting the land reserved as a site for the township and the portion of the culturable area which has been distributed in the above way, all the rest remains included in the common pasture. The procedure sketched above is repeated every few years, and at each re-partition, as the community increases in numbers, more and more land is taken from the common mark and included in the allotted arable mark. As occasion arises the representative council of elders interprets custom or

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frames new rules,' on the fiction that they are based on custom and only explanatory of it, to meet difficulties as they spring up, arising from mortgage disputes, claims to trees, or of absentees desirous of re-admission and the like.

Comparison of primitive form of *vesh* tenure with the transition form in which it now is. Causes of the changes.

Let us now compare the primitive system sketched in the preceding para. with that now obtaining in some of the communities in which it still, though in an impaired state, survives, and see how it has borne the wear and tear of time, the friction of Moghul and Sikh rule, and the civilizing and destructive-of-equality influences of our own. For the purposes of illustration, I select from the communities noted in the appendices to this report the Mamukhel and Sekandarkhel tribes, as being good examplars of the changes which have crept in and undermined the primitive law of perfect and ever-shifting equality, and as exhibiting the transition stages from the original collective form of property to that of permanent severalty. We find that the Mamukhels up to 63 years ago were united as one commune, having periodical distributions of land together, but that they then split up into three sections, each of which permanently disconnected itself with the other two; that owing to the weight of mortgages the *vesh* custom fell into disuse many years ago in the Vaharkhel section; and that in the other two the individual right to permanent property in land has asserted itself by the innovation of fixed shares, which have become hereditary in certain families, and are independent of the numbers of their households. Now take the case of the Sekandarkhels, and we see that, besides the causes just mentioned, there is another and very powerful one, namely, the predominance of one section (the Minakhels), owing to the superior influence of its chiefs over the others. By this means the Minakhels were enabled to seize and retain a large plot of land called *jihari* for themselves, whilst continuing the custom in its integrity in all other plots, and have now been able to shape public opinion into affirming that only hitherto-undivided plots are subject to *vesh*, and that for their partition the rule should be, not a *khula vesh* but simply a *vesh* according to Census returns made 16 years ago. Thus then it seems that the causes operating to bring the *vesh* custom to an end are chiefly—

(1).—The mortgaging of lands, necessitated by an inelastic assessment in a country subject to drought and depending entirely on the rainfall for its crops:

(2).—Growth of a feeling of individual rights in land, fostered by our land laws and the unintentional tendency of the administrators of these laws to sympathise with such a feeling:

(3).—Predominance of one family or group of families in a community causing them to disregard custom and assert the principle of "might is right."

This settlement is a death-blow to the *vesh* tenure. Objections to the system stated and answered.

Notwithstanding the *vesh* which have been carried out within the last decade, or are now in progress, or just completed, I have no hesitation in affirming that the custom is in the last stage of decay, and that though provision will be made for its continuance, where advisable, in the record of rights, still no *vesh* or *khula vesh* will be effected during term of this Regular Settlement owing to its expense. It may be thought I over-estimate the expense of revision of a portion of a village's record of rights which would be necessary should a partition of lands occur during term of Settlement, and that if a community fails to *vesh* owing to the charges they would be called on to bear, the custom cannot be very dear to them. It must be remembered, however, that the field survey maps and papers connected with them would have to be prepared *de novo*; that

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This settlement is a death-blow to the *vesh* tenure. Objections to the system stated and answered.

all the *vesh* villages contain very large areas ; and that all the charges would probably have to be borne by the party in the village through whose agitation a re-partition of lands had been brought about. Even on the expiry of term of Settlement it is improbable that a majority in any village will wish to *vesh*—so many years will by that time have elapsed since the last partition, so much more land have changed hands, and unless the majority be a large one it may be held that a new *vesh* cannot be legally enforced. Under these circumstances, I think it may be assumed that the preservation of the custom for a generation or two more, even were it advisable, would be impossible, and that this Settlement will finally extinguish it. I am aware that any land tenure which is not one of permanent severalty is generally condemned, and that there are strong objections to the one I am writing about. These are, that under it little capital can be laid out in the permanent improvement of the productive qualities of the soil, no encouragement is held out to special thrift and industry, and that consequently every one remains at a dead level, and the community as long as it labours under the trammels of *vesh* cannot be a progressive one. There is also another objection I had almost overlooked, namely that the rules regarding trees in *vesh* villages are subversive of any attempts at arboriculture. Certainly Marwat is very bare of trees, but it is the fault of the soil and the rats, not of the people, and I can safely assert that *vesh* villages contain as many trees as non-*vesh* villages. Though the rules about trees encourage their periodical destruction, the force of public opinion makes them almost a dead-letter. As Marwat is for the most part a plain of undulating sandy downs, and as the water level lies at too great a depth to permit of the sinking wells for irrigational purposes, the outlay of capital on the land would in most *vesh* communities, except Mulazai, be a useless waste of money. Thus two out of three of the general objections to the *vesh* tenure, when applied to Marwat, are, I think, partly removed. The third, namely, that under it no encouragement is held out to extra thrift and labour cannot be denied ; but though the material prosperity of the community may not under the *vesh* system be increased, still I think this objection is, for people like the Marwats are and must continue to be for generations to come, more than compensated for by the check the custom exercises on a community's moral decadence. Through this custom the habit of self-government, which under our civilizing rule is elsewhere falling to pieces, is maintained ; the members of a community are taught obedience to their own laws and customs ; reverence to their elders ; to hold together and act in union ; the speediest method of increasing their numbers to the maximum their land will support (for the moment a child is born its birthright is secured to it ; thus the larger a man's family is the larger his share in land is) ; poverty is kept from every door, for all are equal, and the evils attendant on the unequal distribution of wealth are non-existent. I am persuaded that the Marwats, who are pre-eminent for honesty, simplicity, powers of self-management, aversion to litigation and ready obedience to authority, owe these good qualities in a great measure to their moral superiority over their neighbours, acquired by a long adherence to their old collective system of property, the influence of which; though the custom is now extinct in most parts of the country, has not yet had time to become lost.

The *vesh* form of property in land is the earliest discoverable form from which all the tenures of India and Europe have sprung. It has the sanction of Holy Writ.

The *vesh* system I have described in some detail in the preceding paras. of this Report and in its Appendices is almost identical with the earliest discoverable forms of property in land noticed by Maine in his work entitled " Village Communities in the East and West." The same writer states that the collective form of property, though its traces exist in all countries occupied by any of the Indo-European family of nations, is only

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The *vesh* form of property in land is the earliest discoverable form from which all the tenures of India and Europe have sprung It has the sanction of Holy Writ.

known to survive amongst Sclavonic races, especially the Russian peasantry. The fact, however, of its existence amongst some of the independent Afghán tribes was discovered many years ago by Elphinstone, and an account of the custom is given in Bellew's "Eusafzai;" but I believe its survival in Marwat has not hitherto been generally known, though of course most District Officers must have been aware of it. The origin of the Marwats is wrapped up in the obscurity attending the still controverted question of the origin of the groups of clans which collectively form the Afghán nation; but whether they be ultimately classed as an Indo-European or Semitic race, the curious and unique fact remains that amongst all the various races subject to the British empire the primitive collective form of property in land has alone survived amongst this manly, simple-minded people,—unless indeed it still also survives in some parts of the Peshâwar district. A reference to the last chapters of the Book of Numbers will show that a tenure somewhat similar to, if not identical with, the *vesh* system of Marwat has the sanction of Holy Writ, and that Moses, by command of the Lord, some 4,000 years ago, divided the lands of Canaan amongst the Children of Israel very much in the same way as the people of Matora divided their village lands amongst themselves a few weeks back.

As the tenure is moribund, all information about it ought to be recorded.

In this Report and its Appendices I have endeavoured to condense the information I was requested to supply, and to keep my own views on the advantages and disadvantages of the *vesh* tenure as much in the background as the subject permitted of. As I have now studied this *vesh* system for nearly nine months, I can write with some authority on it. During my investigations I have collected a mass of information, but only a part of it has now been communicated, as otherwise this Report would have become inconveniently lengthy. Although I have endeavoured to be as accurate as possible in all my statements, it may be that after attestation and disposal of mortgage and other cases some few inaccuracies will come to light and require correction. Certainly by that time more information will be available, which, believing as I do that I shall have then carried out the last periodical lot re-partition cases which Marwat will ever see, and that thenceforward the collective form of property will be here as elsewhere a thing of the past, will, I hope, all be carefully collected and recorded.

JUDGMENT.

The Sekandarkhel tribe, of *tappa* Dreplárah, in Marwat, all the members of which are parties to this suit, consists of the following sections:

					Families.	*Mouths.*
(1) Shahábkhel,	numbering	by	*vesh*	Census of 1856-57	52	284
(2) Langerkhel	do.	do.		do.	67	393
(3) Mitchenkhel	do.	do.		do.	43	228
(4) Syadkhel	do.	do.		do.	52	344
(5) Khoidádkhel	do.	do.		do.	35	194
(6) Minakhel	do.	do.		do.	47	330
				Total	296	1,174

The plaintiffs are those who wish to enforce a new *khula vesh* or mouth re-allotment of all the tribal lands,—the defendants, those who resist such a general re-allotment. As both parties based their argument on immemorial custom, it was necessary to take the statements of heads of families and others in order to ascertain what the tribal custom had been hitherto, and to poll their votes in order to determine whom to regard as plaintiffs and whom as defendants. From the evidence collected, the custom was found to have been that up to last *khula vesh*, sixteen or seventeen

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years ago, a partition of all such tribal lands as were at the time required for cultivation used to take place almost as a matter of course every tenth or twelfth year, or even at much shorter intervals, if a majority demanded it, and was powerful enough to enforce it.

Judgment.

It was ascertained that a large majority of the tribe were opposed to a re-partition of lands already divided, but were anxious for a partition of the common lands. As this majority was so preponderating as well in influence of its *mallik*s as in numbers, it enabled me to at once decide the question of conditions under which a general *vesh* could take place (Issue No. 1), and thus a longer delay in commencement of measurements in already allotted lands was avoided. I accordingly, at Lakki, on the 15th of January last, delivered the following judgment to the assembled Sekandarkhel *malliks* and grey-beards :—

The claim to enforce a new partition of all tribal lands is dismissed because nearly two-thirds of the tribe are opposed to it, and though a *vesh* in old times may have been looked upon as a matter of course, and been often conceded on the agitation of a weak minority still in point of fact it could never have taken place had a majority or an over-powerful minority of the tribe resisted it. Though the Settlement papers of 1857 briefly record that 'the term of this *vesh* is twelve years,' that entry can at most only mean that a new *vesh* was not to take place within that term, not that on the expiry of the term a new *vesh* was necessarily to be made should a few needy families, needy from over-prolificness, demand it. This dismissal affects all lands already *veshed*, that is all tribal lands except the three plots called—

A.—Jihárí.
B.—Kéchí Kamar.
C.—Thall Tála (plots—un*veshed* portions.)

'On them judgment is reserved until full evidence as to each can be collected.'

The issues concerning above three plots were as follows :—

I.—Is the *Jihárí* plot subject to *vesh* or can the Minakhels, owing to long adverse possession, exclude it and yet obtain a share in the *vesh* of hitherto "un*veshed*" trans-Kurm (left bank) lands ?

II.—Do plaintiffs hold any lands trans-Kurm, which can be, like the Jihárí plots, excluded from *vesh* ?

III.—If the tribal trans-Kurm unveshed lands be now *veshed*, is number of *khulas* or mouths ascertained at last *vesh* to be adopted as basis of allotment, or number now actually existing ascertainable by new Census ?

The facts concerning each of the reserved plots, as proved by the evidence taken since decision on the general issue was given, are as follows :—

A.—*Jihárí Plot.*—This plot consists of 6,936 *kanals* 4 *marlas* lying cis-Kurm (right bank) across the Garáband ravine. Plaintiffs contend that, like other tribal lands, it is liable to *vesh* ; admit that at last *vesh* (1856-57) it was, though partly cultivated and in the possession of the Minakhel section of their tribe, not included in *vesh* ; in explanation of this allege that Pahilwán Khán Adamzai, *vesh* referee or umpire, died before he had been able to divide it ; that consequently decision of dispute about it remained in abeyance ; and finally urge that should court hold it has been acquired by *niwáh* or seizure, by the Minakhels, and not be liable to *vesh*, then analogously their Tálá lands should be treated in the same way.

The defendants, and more specially the Minakhels, urge in reply that they acquired the plot generations back, by *niwáh* from Mandrakhels

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Judgment.

or others, and that since they obtained possession of it it has never been veshed. The evidence collected, which included that of grey-beards within whose recollections three or four Sekandarkhel tribal *veshes* had occurred proves that the Minakhels have been for generations in possession of the plot; that it was acquired by *niwáh*, either in way they say, or from out of their own tribal lands; that they have always hitherto successfully resisted every attempt to have it veshed; and that it was this fact, and not the death of Pahilwán Khán, which stayed its partition at last *vesh*. As to its only lately having been brought under the plough, it is proved that in 1858 more than four-fifths of it were then under cultivation, and by the field survey just completed it is found that 6,078 *kanals* 4 *marlas*, or more than six-sevenths, are now so,—the Minakhels holding all this except only 49 *kanals* 10 *marlas*. Under facts found, Issue II is decided against plaintiffs, and in favour of the Minakhels.

B.—*Kéchí Kamar*.—This plot is, properly speaking, a part of the Thall Tála tract, but it is convenient to treat it as distinct. According to measurements now completed, it contains 98,379 *kanals* of land, of which only 11,700 *kanals* are under cultivation. It is trans-Kurm, left bank, pays land revenue with Ihsanpúr, and was settled by a Jat colony about 22 years ago. The Sekandarkhels state that they as landlords receive one-eleventh of the produce as rent; but this is very doubtful. In support of this assertion they produce an agreement deed executed 28th April 1871, with a revenue farmer named Nihála, according to terms of which they sold their rent in kind to him for two years at Rs. 210 per annum; but Nihála states that the alleged Jat tenants have never yet paid him any rent. Though parties to suit deny that the Kéchí Kamar plot is as extensive as given above, still *primâ facie* the Jats are in possession within above bounds, and parties must obtain a decree against them before they can eject them, or force them to pay rent. Should parties be decreed all or part of above land, it will be disposable of in the same way as shall be determined for other *unveshed* trans-Kurm plots belonging to their tribe.

C.—*Tála, or Thall Tála plots*.—These plots also lie trans-Kurm (left bank), and contain approximately, up to the Mushkin ravine, 143,420 *kanals* of land, of which 71,181 *kanals* were divided by parties amongst themselves at last *vesh*, and subsequently assessed in the 1857-58 Summary Settlement at Rs 400. The dispute about this divided portion was disposed of under the general No. I issue. This leaves a balance of 72,239 *kanals*, which defendants now wish to divide on basis of their last *vesh* Census, and includes all Tála undivided land up to the aforesaid ravine, which Captain Hare, late Officiating Deputy Commissioner of this district, fixed in 1870 as the Sekandarkhels' western boundary trans-Kurm. From this order a cross appeal was made to Commissioner of Division, owing to which this Court thought it advisable, though there was no absolute necessity for delay, to postpone delivery of its datailed judgment in this case until result of appeal should be known. An outline, however, of what this Court's judgment would be was verbally communicated to parties by me at Lakki on 27th April. Commissioner's judgment on appeal has now (on 21st instant) been received. It declares all Tála lands west of the Mushkín ravine to be Sekandarkhel tribal property, refers them to the Settlement Courts of this district, should they wish to eject or interfere with squatters who have since annexation settled on this land, and it further declares that all Tála land east of aforesaid ravine is waste, and the property of Government, to be allotted, one-third to Sekandarkhels and two-thirds to Achukhels. Excluding then the already divided area, and the land which Sekandarkhels will, according to Com-

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Judgment.

missioner's order, receive to east of the Mushkín ravine, we find that there are obstacles to bar an immediate division of the remaining Tála lands, namely, that since annexation this land has been partially occupied by squatters of sorts who can now only be ejected by civil decree.

The defendants wish to divide all this land, denying that any of the squatters have any sort of proprietary or occupancy rights whatsoever on it, and asserting that the amount of waste claimed by them is excessive ; but considering that none but the squatters have up to date had any sort of continuous possession in the above, it follows that, with the exception of plot No. 5, held by the Shahábkhels, until decrees be obtained against them they cannot be ejected from either waste or cultivated lands. Captain Hare conferred proprietary rights on all these squatters, but the Commissioner has reversed that portion of his decision ; consequently view taken by me as above given seems correct. Regarding this No. 5 plot, as already stated towards commencement of this judgment, plaintiffs urge it has been acquired by them by *niwáh* or seizure, and that, should the Jihárí plot be excluded from *vesh* on that ground this plot should analogously be also excluded. Defendants reply that the plot is common tribal land hitherto undivided, as not being required for immediate cultivation ; that plaintiffs' possession (though partaking of the nature of *niwáh* it being a generally-observed rule in all *vesh* communities that common lands should not be cultivated) only dates from a few years back, and that in rebuttal of plea of *niwáh* is the fact that on March 6, 1869, the whole tribe, including plaintiffs, covenanted together to divide their whole Thal Tála common lands in which above land was included on basis of last *vesh*. Plaintiffs neither deny having been a party to this agreement, nor that plot No. 5 was included in it, but attempt to explain away its contents by saying that the implied condition was that all the other tribal lands, including the Jihárí plot, should together with the common lands be re-divided.

The covenant is, however, explicit that all the trans-Kurm undivided lands were to be veshed without reserve. Under facts found Issue III must be decided against plaintiffs. I may, however, remark of my own knowledge that the above agreement was made when Sekandarkhels and Achukhels were disputing each other's titles to any of the trans-Kurm Tála lands except the Kéchí Kamar and previously partitioned Sekandarkhel plots, and when, indeed, it was very doubtful whether either side would receive any as a matter of right, but that Government would step in and assert its claim to them on the ground that they were all waste, being the neutral border-land roamed over by Marwats, Wazirs, and Khuttuks indiscriminately. It was consequently at the time of the highest importance that the Sekandarkhel should act unitedly both to resist Achukhel as well as possible Government claims. Had Shahábkhels then refused to join with the other section of their tribe, and maintained land they were cultivating trans-Kurm had been waste debatable border to which they had acquired a title by *niwák* their plea might have been successful, and in any case it would have dangerously weakened the Sekandarkhel argument. When Shahábkhels began to break up this land, had it then been admittedly common tribal land, the other section of their tribe would not have allowed them to infringe the general *vesh* rule, that common lands should not be cultivated, but at the time the proprietary right to the land was doubtful, and every acre the Shahábkhel cleared assisted the tribal case against the Achukhels or others. When at last the dispute with the Achukhels fully developed itself, the Shahábkhels had only two courses open to them, either to acknowledge the above land to be common tribal undivided land, or to turn traitor to their tribe and call it waste, acquired by

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them by *niwáh*. Very honestly they chose the more honorable course, and now have to repent it.

Judgment.

Under above circumstances Issue III must be found against plaintiffs. Accordingly it is declared that plot 5 is common undivided tribal land subject to *vesh* according to terms of agreement of 1869. At the same time the Court considers that the plaintiffs deserve handsome consideration and compensation when the land is divided. As to Issue IV it must of course be found against plaintiffs, as the majority of the tribe wish to adhere to the old *vesh* Census; and the agreement deed of 1869, to which plaintiffs were a party, explicitly lays this down as the method to be observed in the *vesh*. As to lands east of the Mushkin ravine, which according to Commissioner's judgment the Sekandarkhels will receive, when the allotment is made, should tribe wish to divide them instead of leaving them *shámilat* the decision will of course be in way indicated above. It only remains for me to add what I think plaintiffs are equitably entitled to by way of compensation on account of losing exclusive possession of plot No. 5. After taking all points into consideration, I declare them entitled to the following area as compensation, *viz.*, three thousand *kanals* of land to be selected by them themselves in one plot in form of square or parallelogram from within the bounds of plot No. 5. And to prevent disputes about its partition amongst themselves, I declare that their respective shares shall be determined either in proportion to the area cultivated by each occupancy according to Dilla Ram Munserim's map, or by a *khula vesh* partition amongst occupants. Plaintiffs to bear costs *viz.*, Re 1, and out of the sum of Rs. 150 spent in map-making Rs. 50 will be contributed out of the Settlement Fees (as maps will be more or less useful) and remaining Rs. 100 will be paid by parties in equal shares. Decree issued accordingly.

ENCLOSURE A.

Matora (*Sayads affiliated in Tappa Dreplarah*), *assessed at Rs.* 1,800.

Enclosure A.

Usual term was 12 years, but owing to commencement of Settlement operations tribe elected to curtail it this time to 8, and have just carried out a new *vesh*, the result showing that they now contain 466 *khula* to 414 eight years ago. The numbers in the various sections and sub-sections of the tribe have been equalized to enable each block of land to be divided into equal portions. Result is shown in subjoined table :—

Tribe.	*Section A.*		*Sub-Section B.*		*Sub-Section C.*	
Matora 466 *Khulas.*	Bahrámkhel	233.	True Bahrámkhel	116½	Sayadkhel	58¼
					Etukhel	58¼
			Zaníkhel	116½	Mallikhel	58¼
					Sháhwalikhel	58¼
	Bádsháhkhel	233.	True Bádsháhkhel	116½	Hálimkhel	58¼
					Shádikhel	58¼
			Háshimkhel	116½	Gidakhel	58¼
					Gulistankhel	58¼

The conductors of the *vesh* were appointed in the usual way, each group of families appointing its representative; and the first duty they had to perform was to take the Census of all human beings belonging to the tribe, and to make, for the purposes of this *vesh*, each section and sub-section of the tribe contain an equal number of *khulas*. The arable mark consists of 11 blocks, each of which was originally demarcated with a view to preserve inside it equality of class of land. At this *vesh* each block was first divided into two equal portions; then each portion into two smaller equal plots; then each of these small plots into two still smaller; and so on.

Possession of each was determined by casting lots. Besides the arable mark are three plots used as a common pasture in which cultivation is prohibited. Appendix on 'Vesh.'

The rules of the tribe regarding (*A*) Shares, (*B*) Mortgages, (*C*) Absentees, (*D*) Trees, are as follows :— Enclosure A.

(*A*). *Shares* —Man, woman and child, male or female, share alike. A girl's share though at time of *vesh* she be betrothed in her tribe, is taken by her father. If a girl of another tribe be at time betrothed into the tribe, the bridegroom elect gets a share for her.

(*B*). *Mortgages.*—No permanent alienation of land is possible but mortgages are common. At new *vesh* positions of mortgaged *khulas* shift like any others. Profit or loss from change in quality or size of a *khula* is borne by mortgagés. When some *khulas* owing to death of some of the members of a family, lapse and are not renewed, mortgagee generally gets compensation in land or money ; but when mortgagor has died without issue, mortgagee's rights expire at next *vesh*.

(*C*). *Absentees.*—An absentee's shares are reserved for him, provided he was present at the preceding *vesh* and his near relations accept his share in trust for him together with its responsibilities. Any absentee, if returning at time of a new *vesh*, no matter how long he has been absent, and establishing his identity is re-admitted to share.

(*D*). *Trees.*—Fruit-bearing *bér* trees remain permanently the property of the shareholder within whose lot and during whose temporary occupancy they spring up ; all others are at the disposal of the shareholders in whose lot they may be.

ENCLOSURE B.

Sekanderkhel (Tappa Dreplarah), assessed at Rs. 4,757.

Have been long divided into six sections, occupying separate villages, but each holding its share according to its numbers in each of the 18 blocks into which the arable area cis-Kurm (right bank) had been originally split up. Up to time of annexation a new *vesh* took place every tenth or twelfth year, and often at much shorter intervals ; but since annexation term has been every 12 years or longer. Last *vesh* occurred about 16 years ago and is probably the last the tribe will ever have. The enumeration then effected showed that the tribe mustered 1,775 souls, men, women, and children, all told. It includes ten households containing 55 persons of a branch called Darúkhel, who share as if they were true Sekandarkhels, but whose claim to be included in tribal genealogical tree I lately threw out, on the ground that, as their men were not allowed to intermarry with Marwat women of pure blood, their claim was not established. Enclosure B.

At last *vesh* the enumeration return showed strength of each section to be—

	Households.	*Number of Khulas.*
Minakhel	... 47	... 330
Shahábkhel	... 52	... 284
Langerkhel	... 67	... 393
Mitchenkhel	... 43	... 228
Sayadkhel	... 52	... 345
Khoidádkhel	... 35	... 194
Total	... 296	... 1,775

Allotment of shares was conducted in usual way (see Matora,) but owing to internal jealousies an outsider, Pahílwan Khán Adamzai, was called in as umpire and referee. The arable mark consisted of 13 blocks, and allot-

Appendix on 'Vesh.'

Enclosure B.

ment of shares in each was effected in same way as was done in Matora the other day, except that Minakhel section succeeded in retaining a block called Jihári in excess of its share, which it had previously acquired by *niwah* or seizure. Trans-Kurm (left bank) land remained, with the exception of one block, common as before. Most prominent rules of the tribe relating to *vesh* are :—

(*a*)—*Shares.*—Same as for Matora (Appendix A.), except that share of girl betrothed in her tribe falls to bridegroom elect.

(*b.*)—*Mortgages.*—As in Matora (A), except that in case there put in which mortgagee "sometimes" gets compensation, word "always" should be substituted.

(*c*) —*Absentees.*—Seems to be as in Matora.

(*d.*)—*Trees.*—No precedents to show that any but the temporary occupying shareholder has any claim.

ENCLOSURE. C.

Landiwáh (*Tajozais of Tappa Totazai*) *assessed at Rs* 800.

Enclosure C.

Village and lands lie trans-Kurm on Wazírí Thall border. Owing to this exposed position little land has yet been mortgaged. Last *vesh* occurred in 1865, when number of *khulas* was 1,535, of which 308 are *murah khulas*, literally "dead mouths," *i. e.*, represents shares of persons non-existent, or who are not *de jure* entitled to shares, not being Tajozais ; some of these are admittedly irrevocable, but many are alleged to be liable to resumption. Tribe unanimously elected to have a new *vesh* and commenced it, but further proceedings have been stayed pending settlement of dispute whether tribe can confiscate a large number of *murrah khulas* or not. Most prominent rules are : (*a*). Usual term has hitherto been 12 or 15 years ; but the general voice can shorten it. When 12 or 15 years have expired without a *vesh*, minority can enforce a new one.* (*b.*) Arable mark has from time immemorial consisted of 11 blocks, and common mark of 3 blocks. Above are divided in same way as the Matora community has just divided its lands. (*c.*) Other rules are almost identical with those obtaining in Matora and need not be repeated here.

ENCLOSURE D.

Mulazai (*Tappa Musákhel,*) *assessed at Rs.* 1,802.

Enclosure D.

Villages and lands lie in the most south-westerly part of this district beyond the Bain Pass, with Battani hills to their north and west and Tánk to their south ; consequently tribe is quite isolated from the other sections of its *tappa*. At a general redistribution of lands held about a century ago, the tribe split up into three sections, and divided their tribal lands into three tracts, each taking a third as in the margin.

A. { Umerkhel, Ballukhel,
B. Hyderkhel *cum* Sainkhel,
C. Miralzai *cum* Kakakhel;

And each was portioned off into 30 *dhárs*. Now 7 *khulas* make one *kandok* and 4 *kandoks* make a *dhár*, so the number of the tribe ought then to have amounted to 2,520 souls ; but unfortunately for simplicity this tribe has a curious custom, peculiar to itself, of preserving even extinct *khulas* at a new re-distribution of lands—that is, the number of *khulas* ascertained at last re-distribution of lands are, though many are really extinct through deaths, remained intact, and persons born

* [NOTE.—I cannot accept this rule as to power of minority to force a *vesh* for same reason as given in my Sekandarkhel judgment which accompanies this against it ; it is inserted here as representatives of tribe affirm it.]

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Enclosure D.

since and still alive are added to them at the next distribution. If then redistribution of land by *khula vesh*, that is by new enumeration of tribe, were of frequent occurrence, few men in the tribe would be found able to add up the tribal total number of *dhárs* much less *kandaks* or *khulas*. *Khula veshes*, however, only occur once in two or three generations; so the difficulty of limited powers of addition is surmounted. Since the general *khula vesh* I have mentioned took place, no other has occurred; but about fifty or sixty years ago a partial one took place between Sections *B.* and *C.*, Section *A.* remaining aloof. On that occasion Section *C.* and Sainkhel branch of Section *B*, had to call in a *mallik* named Jandar Khán Adamzai, to their assistance, as the Hyderkhels wanted to retede and become independent. By his persuasion, both moral and physical, the new *khula vesh* was effected, and the number of *dhárs* become as shown in the margin.

C Section, *plus* Sainkhels, 67
B Section, *minus* Sainkhels, 57

Since that occasion no new *khula vesh* has taken place, but exchanges on the basis of the enumeration then made (called *vesh badluns*) have. Thus in 1852 Sainkhels sued before the late General John Nicholson for a *vesh badlun* with the Kakakhel branch of the Miralzais, and although the latter resisted it, they were forced to submit with a show of consent. On that occasion the Sainkhels divided each block into two equal parts, and Kakakhels had first choice. Now the Kakakhels have sued before me and obtained a decree against the Sainkhels for a new *vesh badlun*. Before giving decree I offered the latter the very favourable terms of allowing them first compensation in land in consideration of their having since 1852 brought much more waste under the plough than the plaintiffs and then of simply equalizing their holdings according to number of *dhárs* of each, but after six hours' consideration of my offer they rejected it and elected to adhere to their custom in its integrity, on the proviso that this time they would have first choice, and plaintiffs would have each block. Decree was passed accordingly.

I mentioned, some sentences back, that at a *khula vesh* about 50 or 60 years ago, the Hyderkhel *minus* Sainkhels received 57 *dhárs*. Since then they have held these 57 *dhárs* by themselves, but split up into three sub-sections, as in margin.

(1).—Khurjikhel.
(2).—Hájikhel.
(3).—Sulimánkhel.

They all then exchanged their lands together, some two or three years after the *khula vesh* mentioned above, and after that (2) and (3) had another exchange. When the suit between Sainkhels and Kakakhels took place in 1852, the rest of the Miralzais, consisting of sub-section Bibikhels and Muttikhels, amicably affected an exchange of lands, and as I am writing I am informed they have just effected a new exchange of lands together. This concludes notice of the B. and C. Mulazai sections.

The A. section since the general *khula vesh* about a century ago has lived disconnected from the others, and the number of shares then fixed has never since been altered, though several exchanges of lands have taken place, the latest having been made some weeks ago, when their sub-section called Dakikhel exchanged its lands for those which the other sub-section, called Main Khánkhel, was cultivating. This exchange was quite voluntary, and surprised both the Lakki Superintendent and myself, as but a short time before they in common with the rest of the Mulazais had disclaimed any intention of carrying out any exchange at all.

ENCLOSURE E.

Enclosure E.

Mamukhel (Tappa Dreplarah), assessed at Rs. 8,300.

The three sections composing this tribe separated interests about years ago, and divided their inheritance together, by which each

Appendix on Vesh.

Enclosure E.

section received the following shares in the four villages in which tribal lands lay :—

Name of Section.	Zangikhel village.	Dabak khel village.	Mandra- village.	Tribal share in Pahar- khel village.	Mandrakhel village.
1. Zangikhel.	½	¼	¼	¼	0
2. Paharkhel	½	¼	¼	½	0
3. Mandrakhel	0	½	½	2	all

The *vesh* history of each is distinct, as no conjunction of interests has since taken place, and is here briefly noted :—

1. *Zangikhel, assessed Rs.* 2,500—(*a*).—Within the last 63 years have had 5 *veshes*, last of which was effected 20 years ago. The usual term was 8 to 12 years ; no new *vesh* ever occurred within a period of 8 years from its predecessor ; voice of a majority determines question of a new *vesh* ; a new *vesh* will soon be in progress. (*b*) —Rules regarding shares, mortgages, absentees, trees, are same as those noted for Matora with the modifications obtaining amongst the Sekandarkhels. (*c*).—In current *vesh*, number of *khulas* is 507, with 36 extra *murrah khulas* added, *viz.*:—

Ismailkhel	...	...	220, *plus* 17 added.
Dáwadkhel	...	...	125
Maddakhel	...	..	162, *plus* 19 added.

(*d*).—Excluding common pasture land, the *vesh* lands consist of 18 blocks each possessing an old distinctive name.

2. *Pahárkhel, assessed at Rs.* 2,200.—Within last 63 years have only had partial *vesh* confined to 3 out of 11 blocks ; custom has been discontinued owing to so many shareholdors having mortgaged most of their lands ; only general inquiries have been made by me in this village, owing to apprehension mentioned in para 5. of report.

3. *Mandrakhel, assessed at Rs.* 3,600.—*Veshed* among themselves only five years ago ; since the *stir vesh* 63 years ago, have had seven partitions amongst themselves ; in last their Paharkhel land was excluded from partition, much of it being in mortgage ; their *khulas* number 1,334 ; term of this *vesh* is 12 years ; on its expiry, tribe asserts that whenever even a small minority demand a new *vesh* a re-partition must take place ; at present all unanimously affirm this to be their immemorial custom.

ENCLOSURE F.

Enclosure F.

Abbakhel (Sayads affiliated in Tappa Dreplarah) assessed at Rs. 4,408.

Though nominally Sayad by descent, Marwat maidens of pure blood are not allowed to marry into this community. Their usual term of *vesh* is 12 years, and this is the ninth year of the current *vesh*. At first a majority were against an immediate re-distribution, but now over 60 per cent. wish it. Opposition of a number of shareholders was originally owing to jealousy against a minor *mallik* pushing himself forward and agitating for a *vesh* through which other *malliks* feared that in future times *vesh* would be known by his name. If compliance with the *vesh* can be legally resisted, it is not advisable to allow a *vesh*, as no less than 236 *girzand khulas* or "circular mouths" are now in mortgage for Rs. 11,013, *i.e.*, when a shareholder mortgages one or more of his strips in each block into which village arable lands are divided he is said to have effected a *girzand*, or circular mortgage. At last enumeration it was found that the community numbered 1,793 *khulas*, of which, however, no fewer than 182 are fixed, irrevocable, and, consequently, not genuine *khulas*. The former are subject to fluctuation at each *vesh*, as the

Appendix on 'Vesh.'

Enclosure F

strength of the tribe may have increased or decreased, but the latter can only fluctuate in size and position according to the chance of lot-casting, and the numerical strength of the tribe compared to strength at last *vesh*. As the origin of these fixed *khulas* is interesting and curious I shall here note them :—

Number.	Origin of
13	Given soon after Settlement of village, 7 or 8 generations ago, in *kanna*, *i e.*, service grants to *dums*, or drummers, and now held by their descendants.
23	Do. do. to carpenters, village servants
79	Granted to slaves or hired swordsmen kept by the different headmen; as their occupation ceased the grantees have gradually disappeared, and the descendants of the headmen who owned the swordsmen have since retained their share.
15	Religious grants to holy men,
3	Hereditary family of the Hindú who used to keep the *vesh* accounts
20	Compensation grant to Sipatkhels, who several generations ago resisted a *vesh*, though demanded by the rest of the tribe; consequently a fight ensued in which 22 Sipatkhel oxen were slaughtered. When a conference sat to settle terms of reconciliation, 23 extra *khulas* were allowed the Sipatkhels as a permanent compensation for the slaughtered kine.
28	Special grants allowed or taken by the headmen
2	Genuine "dead mouths" (*murrah khulas*), owners of which died without issue, and, as no relation would accept them, village council put them up to auction, and by making them irrevocable procured a purchaser whose family has since held them
Total ... 182	

Ancient territorial blocks subject to *vesh* are 21 in number. Besides these are three blocks which are never *veshed*, but held according to possession ; also twelve small plots held for generations by some outsiders, and which tribe now wish to resume. Rules about shares, absentees, and trees are the same as the Matora rules with the Sekandarkhel modifications, but tribe unanimously affirm that the mortgage rule is that at new *vesh* mortgagee can only receive new *khulas*, if the original representatives of them are then alive, and that in no case is any compensation in land for money given. In para. 6 of my letter I refer to this abnormal one-sided custom.

From Secretary to Government, Punjab, to Secretary to Financial Commissioner Punjab,—No. 1593, dated 21st November 1873.

I am desired to acknowledge reciept of your No. 1185, dated 8th November last, forwarding a report by Mr. Thorburn, Settlement Officer, Bannú, on the subject of *vesh*, or periodical re-distribution of village lands, in the Marwat tract of the Bannú district. His Honor the Lieutenant-Governor concurs with the Financial Commissioner in considering that Mr. Thorburn is entitled to credit for the valuable and interesting report he has submitted, and desires that his acknowledgments may be conveyed to that officer. The papers will be published in the *Punjab Gazette*.

The question whether a re-distribution in accordance with the custom of *vesh* can be enforced in a Civil Court is one upon which there is no need for His Honor the Lieutenant-Governor to express an opinion. As a matter of fact, however, it appears that appeals to this custom are becoming less frequent, and that there is probability of their falling entirely into desuetude in the course of time, as has been the case in other parts of the Punjab. This being the case, the Lieutenant-Governor deems it unnecessary to afford special facilities for the perpetuation of a custom which, however suitable in a primitive state of society, is manifestly unsuited to more advanced communities. At the same time His Honor is equally averse from any action which might be understood by the people as an unnecessary interference with established usage.

STATISTICAL TABLES

APPENDED TO THE

GAZETTEER

OF THE

BANNU DISTRICT.

(INDEX ON REVERSE).

"ARYA PRESS," LAHORE.

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Table No. II, showing DEVELOPMENT.

1	2	3	4	5	6	7
Details.	1853-54.	1858-59.	1863-64.	1868-69.	1873-74.	1878-79.
Population .	..	..	..	284,816	..	332,577
Cultivated acres ..	..	..	..	450,519	464,000	582,348
Irrigated acres ..	..	..	..	199,145	199,145	155,642
Ditto (from Government works) ..	..	.	..	..	79,947	84,552
Assessed Land Revenue, rupees ..	..		..	4,05,108	4,41,219	4,46,112
Revenue from land, rupees ..	.	..	..	3,87,298	4,38,408	3,95,048
Gross revenue, rupees ..	..	.	..	4,51,508	5,15,955	4,98,962
Number of kine	.	..	..	144,397	159,817	127,609
,, sheep and goats .	..	..	.	81,641	52,828	71,744
,, camels ..	..	..	..	7,616	7,498	7,341
Miles of metalled roads ..	..	..	..	658	..	..
,, unmetalled roads ..	..	..	..		658	797
,, Railways ..	..	..	.	..	..	..
Police staff ..	..	..	421	485	432	460
Prisoners convicted ..	619	913	1,554	2,254	3,105	3,319
Civil suits,—number ..	1,725	2,129	1,892	3,458	4,014	3,009
,, —value in rupees ..	95,296	95,886	70,472	1,35,285	1,47,775	1,32,617
Municipalities,—number ..	..	..	..	..	1	4
,, —income in rupees ..	.	..	.	15,044	17,282	28,005
Dispensaries,—number of ..	..	..	..	3	3	5
,, —patients .	.	..	..	16,201	21,746	60,251
Schools,—number of	..	.	33	16	20	24
,, —scholars ..	..	..	739	571	979	1,016

Note.—These figures are taken from Tables Nos. I, III, VIII, XI, XV, XXI, XLI, XLV, L, LIX, and LXI of the Administration Report.

Table No. III, showing RAINFALL.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
	Annual rainfall in tenths of an inch.																	
Rain-gauge station.	1866-67.	1867-68.	1868-69.	1869-70.	1870-71.	1871-72.	1872-73.	1873-74.	1874-75.	1875-76.	1876-77.	1877-78.	1878-79.	1879-80.	1880-81.	1881-82.	1882-83.	Average.
Bannu .	102	217	153	79	80	98	101	105	194	169	121	181	163	87	111	.	99	121
Lakki ..	113	155	183	97	160	258	106	133	292	116	188	249	139	69	92	..	130	149
Isakhel ..	14	67	91	56	77	104	126	137	124	107	89	179	177	66	81	..		
Mianwali .	42	105	101	24	47	75	167	163	115	69	134	156	245	69	101	.		

Note.—These figures are taken from the weekly rainfall statements published in the *Punjab G*

Table No IIIA, showing RAINFALL at head-quarters.

1	2	3	1	2	3
	Annual Averages			Annual Averages	
MONTHS	No of rainy days in each month—1867 to 1876	Rainfall in tenths of an inch in each month—1867 to 1881	MONTHS	No of rainy days in each month—1867 to 1876	Rainfall in tenths of an inch in each month—1867 to 1881
January	2	7	September	1	8
February	3	9	October	1	1
March	3	14	November		3
April	2	14	December	1	4
May	1	9	1st October to 1st January	2	7
June	2	11	1st January to 1st April	7	30
July	3	19	1st April to 1st October	13	88
August	3	20	Whole year	22	125

Note.—These figures are taken from Table No XXIV of the Revenue Report, and from page 34 of the Famine Report

Table No. IIIB, showing RAINFALL at Tahsil Stations.

1	2	3	4	5
	Average fall in tenths of an inch, from 1873 74 to 1877 78			
Tahsil Stations	1st October to 1st January	1st January to 1st April	1st April to 1st October	Whole year
Lakki	1	5	131	137
Isakhel	6	36	70	112
Mianwali		4	9	124

Note.—These figures are taken from pages 36, 37 of the Famine Report

Table No. V, showing the DISTRIBUTION of POPULATION.

1		2	3	4	5	6
		District	Tahsil Bannu	Tahsil Lakki	Tahsil Isakhel	Tahsil Mianwali
Total square miles		3,568	445	1,269	675	1,479
Cultivated square miles		910	203	374	125	208
Culturable square miles		1,180	128	95	242	665
Square miles under crops (average 1877 to 1881)		787	214	277	128	168
Total population		932 577	107 159	75 581	59,546	90,291
Urban population		25,776	8,960	4 068	12,748	
Rural population		306,801	98,199	71,513	46,798	90,291
Total population per square mile		86	241	59 6	88 2	61
Rural population per square mile		79	220 9	56 4	69 3	61
Towns & villages	Over 10,000 uls					
	5,000 to 10 000	9	1		2	5
	3,000 to 5,000	9	5	1	1	2
	2 000 to 3,000	22	3	3	5	11
	1 000 to 2 000	52	17	17	7	11
	500 to 1 000	78	25	31	13	9
	Under 500	307	175	88	18	26
	Total	477	226	140	47	64
Occupied houses	Towns	4 692	1 405	727	2 550	
	Villages	52,424	18,015	12,074	7,048	14,687
Unoccupied houses	Towns	1,506	560	303	733	
	Villages	9,410	3,493	2,101	794	2,902
Resident families	Towns	5 805	1,892	941	3 122	
	Villages	64,779	20 217	13 563	9 701	21 300

These figures are taken from Tables Nos I and XVIII of the Census of 1881, except the cultivated, culturable, and crop areas, which are taken from Tables Nos I and XLIV of the Administration Report

Table No. VI, showing MIGRATION.

1	2	3	4	5	6	7	8	9
			Males per 1,000 of both sexes.		Distribution of Immigrants by Tahsils			
Districts.	Immigrants.	Emigrants.	Immigrants.	Emigrants.	Bannu.	Lakki.	Isakhel.	Mianwali.
Jhelam ..	1,616	1,186	641	596	332	26	300	958
Shahpur .	2,731	498	652	616	356	87	475	1,813
Dera Ismail Khan ..	2,312	6,782	652	592	841	652	210	609
Dera Ghazi Khan ..	72	1,307	722	200	53	6	3	10
Kohat ..	2,770	1,343	631	697	1,453	426	833	58
Afghanistan ..	11,416	.	598	..	5,387	4,748	1,111	170

Note.—These figures are taken from Table No. XI of the Census Report of 1881.

Table No. VII, showing RELIGION and SEX.

1	2	3	4	5	6	7	8	9
	District.			Tahsils.				
	Persons.	Males.	Females.	Bannu.	Lakki.	Isakhel.	Mianwali.	Villages.
Persons .	332,577	..	..	107,159	75,581	59,546	90,291	306,801
Males	..	177,503	.	59,396	40,045	31,258	46,804	162,041
Females	..	..	155,074	47,763	35,536	28,288	43,487	144,760
Hindus .	30,643	17,203	13,440	10,919	5,496	5,408	8,820	22,489
Sikhs	700	650	140	503	69	78	140	208
Jains ..	60	31	29	..		60	..	..
Buddhists	..	.	..	..	..	..	.	..
Zoroastrians	..	.	.	.	..	..	..	..
Musalmans	301,002	159,565	141,437	95,674	70,015	53,982	81,331	284,098
Christians	82	54	28	63	1	18	..	6
Others and unspecified	.	.	.	.	.	..	..	..
European & Eurasian Christians	61	42	19	55	1	5	..	..
Sunnis	298,097	158,058	140,039	95,663	69,992	53,406	79,036	281,229
Shiahs ..	2,861	1,482	1,379	11	23	576	2,251	2,825
Wahabis	16	9	7	..	..	..	16	16

Note.—These figures are taken from Tables Nos. III, IIIA, IIIB of the Census of 1881.

Table No. VIII, showing LANGUAGES.

1	2	3	4	5	6
		Distribution by Tahsils.			
Language.	District.	Bannu.	Lakki.	Isakhel.	Mianwali.
Hindustani ..	1,005	994	42	82	27
Panjabi ..	155,446	13,517	8,639	44,630	88,660
Bilochi ..	2	2	..	..	..
Pashtu ..	175,742	92,395	66,898	14,866	1,583
Kashmiri .	24	14	1	1	8
Sindhi ..	17	8	..	.	1
Nepalese .	51	51	..	..	
Persian ..	38	37	.	1	
English	55	49	1	5	
		1			

Note.—These figures are taken from Table No. IX of the Census Report for 1881.

Table No. IX, showing MAJOR CASTES and TRIBES.

1	2	3	4	5	6	7	8	9	10
Serial No in Census Table No VIIIA	Caste or tribe	Total Numbers			Males, by religion				Proportion per mille of population
		Persons	Males	Females	Hindu	Sikh.	Jain.	Musalman	
	Total population	332 577	177,503	155,074	17,203	650	31	159,565	1,000
18	Biloch	2,189	1,242	947				1,242	7
6	Pathan	141,022	74,907	66,115				74,903	424
1	Jat	53,900	28,712	25,188	71	362		28,279	162
2	Rajput	3,309	2,070	1,239	329	4		1,737	10
12	Awan	20 908	10,885	10,023				10,885	63
7	Arain	3,941	2,037	1,904	2			2,035	12
17	Shekh	11,391	6,136	5,255				6,136	34
3	Brahman	2 027	1,255	772	1,253	2			6
24	Saiyad	11 943	6, 129	5,614				6,328	36
21	Nai	3,596	1 885	1,711	16	2		1 867	11
25	Mirasi	3,818	2,025	1,793				2,025	12
16	Khatri	1,746	1,036	710	955	59		22	5
69	Bhatiya	2,084	1,280	804	1,228	2			6
10	Arora	24,286	13,494	10,792	13,369	125			73
4	Chuhra	5,940	3,188	2,752	87	33		3,068	18
19	Mochi	3,890	2,086	1,804	62	2		2,022	12
9	Julaha	3,357	1,745	1,612	8	1		1,736	10
28	Machhi	2,929	1,517	1,412				1,517	9
42	Mallah	1,546	816	730				816	5
22	Lohar	4 754	2,503	2,251				2,503	14
11	Tarkhan	5,574	2,948	2,626	24	11		2,913	17
13	Kumhar	4,303	2,222	2 081	8	2		2,212	13
59	Charhoa	2,270	1,207	1,063	54			1,153	7
38	Qassab	2,967	1,539	1 428				1,539	9
36	Sunar	3,722	1,949	1 773	192			1,757	11

Note —These figures are taken from Table No VIIIA of the Census of 1881.

Table No. IXA, showing MINOR CASTES and TRIBES.

1	2	3	4	5
Serial No in Census Table No VIIIA.	Caste or tribe.	Persons	Males	Females
37	Mughal	759	405	354
44	Khojah	906	530	406

Note —These figures are taken from Table No VIIIA of the Census of 1881

Table No. X, showing CIVIL CONDITION.

1	2	3	4	5	6	7	8
	DETAILS.	SINGLE.		MARRIED.		WIDOWED.	
		Males.	Females.	Males.	Females.	Males.	Females.
Actual figures for religions.	All religions ..	103,076	68,704	66,397	67,869	8,030	18,501
	Hindus ..	9,489	5,359	6,742	5,795	972	2,286
	Sikhs ..	322	51	300	66	28	23
	Jains ..	19	7	10	12	2	10
	Buddhists ..	..	..	..	..	..	..
	Musalmans ..	93,211	63,274	59,326	61,981	7,028	16,182
	Christians ..	35	13	19	15	..	..
Distribution of every 10,000 souls of each age.	All ages ..	5,807	4,430	3,741	4,377	452	1,193
	0—10 ..	9,985	9,956	15	43	..	1
	10—15 ..	9,659	8,469	330	1,505	10	26
	15—20 ..	8,007	3,407	1,929	6,433	64	160
	20—25 ..	5,562	814	4,261	8,876	177	309
	25—30 ..	3,445	323	6,223	9,176	332	501
	30—40 ..	1,632	209	7,845	8,676	523	1,115
	40—50 ..	783	156	8,236	7,054	981	2,790
	50—60 ..	451	138	7,978	5,088	1,570	4,774
	Over 60 ..	385	103	6,852	2,549	2,762	7,348

NOTE.—These figures are taken from Table No. VI of the Census Report.

Table No. XI, showing BIRTHS and DEATHS.

1	2	3	4	5	6	7	8	9	10
YEARS.	TOTAL BIRTHS REGISTERED.			TOTAL DEATHS REGISTERED.			TOTAL DEATHS FROM		
	Males.	Females.	Persons.	Males.	Females.	Persons.	Cholera.	Small-pox.	Fever.
1877 ..	..	..	..	2,883	2,372	5,255	1	1,577	2,319
1878 ..	..	..	..	3,405	2,796	6,201	..	318	4,536
1879 ..	..	..	..	3,795	2,706	6,501	165	410	4,710
1880 ..	3,760	2,505	6,265	4,418	3,441	7,859	3	1,559	4,761
1881 ..	4,407	3,176	7,583	3,528	2,664	6,192	..	572	4,147

NOTE.—These figures are taken from Tables Nos. I, II, VII, VIII, and IX of the Sanitary Report.

Table No. XI A, showing MONTHLY DEATHS from ALL CAUSES.

1	2	3	4	5	6	7
MONTH.	1877.	1878.	1879.	1880.	1881.	Total.
January ..	506	420	844	652	732	3,154
February ..	403	370	907	615	662	2,957
March ..	444	427	691	677	533	2,772
April ..	457	397	493	550	474	2,371
May ..	615	401	465	610	506	2,597
June ..	562	303	437	623	525	2,450
July ..	431	317	503	560	420	2,231
August ..	301	275	423	513	315	1,827
September ..	290	559	319	527	355	2,050
October ..	366	924	428	747	466	2
November ..	418	987	450	793	547	
December ..	462	821	541	992	657	
Total ..	5,255	6,201	6,501	7,859	6,192	

NOTE.—These figures are taken from Table No. III of the Sanitary Report.

Table No. XI B, showing MONTHLY DEATHS from FEVER.

1	2	3	4	5	6	7
Month.	1877.	1878.	1879.	1880.	1881.	Total.
January ..	238	240	692	434	448	2,052
February ..	173	217	757	379	425	1,991
March ..	192	262	541	357	310	1,662
April ..	198	220	365	295	316	1,394
May ..	212	230	330	320	382	1,474
June ..	225	177	324	356	389	1,471
July ..	175	195	283	310	278	1,241
August ..	153	180	217	299	184	1,033
September ..	142	465	195	348	220	1,370
October ..	201	806	273	530	311	2,121
November ..	200	865	318	507	392	2,282
December ..	210	679	375	626	492	2,382
Total ..	2,319	4,536	4,710	4,761	4,147	20,473

Note.—These figures are taken from Table No. IX of the Sanitary Report.

Table No. XII, showing INFIRMITIES.

1	2	3	4	5	6	7	8	9
	Insane.		Blind.		Deaf and Dumb.		Lepers.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
All religions { Total ..	109	50	459	459	179	91	22	13
All religions { Villages ..	98	45	427	425	161	87	22	13
Hindus ..	9	11	36	32	15	8	3	..
Sikhs ..	..	..	..	1	..	..	..	..
Musalmans ..	100	39	423	426	164	83	19	13

Note.—These figures are taken from Tables Nos. XIV to XVII of the Census of 1881.

Table No. XIII, showing EDUCATION.

1	2	3	4	5	1	2	3	4	5
	Males.		Females.			Males.		Females.	
	Under instruction.	Can read and write.	Under instruction.	Can read and write.		Under instruction.	Can read and write.	Under instruction.	Can read and write.
All religions { Total ..	2,080	6,802	36	39	Musalmans ..	1,375	1,610	23	17
All religions { Villages ..	1,592	4,024	20	14	Christians ..	5	24	4	5
Hindus ..	680	4,943	8	15	Tahsil Bannu ..	881	2,732	21	28
Sikhs ..	19	209	1	2	,, Lakki ..	298	1,088	5	1
Jains ..	1	16	..	..	,, Isakhel ..	260	1,278	5	8
Buddhists ..	..	..	..	..	,, Mianwali ..	641	1,709	5	7

Note.—These figures are taken from Table No. XIII of the Census of 1881.

Table No. XIV, showing detail of SURVEYED and ASSESSED AREA.

1	2	3	4	5	6	7	8	9	10	11	12
	Cultivated.				Uncultivated.						
	Irrigated.		Unirrigated.	Total cultivated.	Grazing lands	Culturable.	Unculturable.	Total uncultivated.	Total area assessed.	Gross assessment.	Unappropriated culturable waste, the property of Govt.
	By Government works.	By private individuals.									
1868-69 ..	..	199,145	251,374	450,519	414,607	58,562	1,092,493	1,565,662	2,016,181	405,108	..
[illegible]73-74 ..	79,947	119,198	264,855	464,000	414,607	58,240	1,092,593	1,565,440	2,029,440	441,219	22,940
[illegible]8-79 ..	34,552	121,090	426,706	582,348	..	723,284	1,146,312	1,869,596	2,451,944	446,112	..
[illegible] details for 2—											
[illegible]nnu ..	20,369	59,991	49,822	130,182	..	81,698	72,375	154,073	284,255	142,331	..
[illegible] ..	14,183	6,458	218,913	239,554	..	60,835	518,315	579,150	818,704	110,340	..
[illegible]l ..	..	12,561	67,427	79,988	..	155,217	196,811	352,028	432,016	73,627	..
[illegible]li ..	..	42,080	90,544	132,624	..	425,534	358,811	784,345	916,969	119,814	..

[illegible]e figures are taken from Table No. VIII of the Administration Report, except the last column, which is [illegible] No. I of the same Report.

Table No. XV, showing TENURES held direct from Government as they stood in 1878-79.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
NATURE OF TENURE.	WHOLE DISTRICT.				TAHSIL BANNU.				TAHSIL LAKKI.				TAHSIL ISAKHEL.				TAHSIL MIANWALI.			
	No. of estates.	No. of villages.	No. of holders or shareholders.	Gross area in acres.	No. of estates.	No. of villages.	No. of holders or shareholders.	Gross area in acres.	No. of estates.	No. of villages.	No. of holders or shareholders.	Gross area in acres.	No. of estates.	No. of villages.	No. of holders or shareholders.	Gross area in acres.	No. of estates.	No. of villages.	No. of holders or shareholders.	Gross area in acres.
A.—ESTATES NOT BEING VILLAGE COMMUNITIES, AND PAYING IN COMMON (ZAMINDARI).																				
IV.—Paying 1,000 rupees revenue and under. — Held by individuals under the law of primogeniture.	11	11	106	12,782	..	..	..	..	9	9	103	2,638	..	..	..	..	2	2	3	10,144
PROPRIETARY CULTIVATING VILLAGE COMMUNITIES.																				
B.—*Zamindari* .. Paying the revenue and holding the land in common..	65	65	567	82,633	47	47	461	21,369	13	13	57	8,577	3	3	39	49,270	2	2	10	3,417
C.—*Pattidari* .. The land and revenue being divided upon ancestral or customary shares, subject to succession by the law of inheritance.	8	8	254	28,289	..	..	..	..	6	6	222	5,627	2	2	32	22,662	..	..	..	..
D.—*Bhayachara* .. In which possession is the measure of right in all lands	327	309	72,440	1,267,730	172	172	9,446	460,510	100	82	53,396	516,580	20	20	4,395	66,395	35	35	5,203	224,245
E.—*Mixed or imperfect pattidari or bhayachara.* — In which the lands are held partly in severalty and partly in common, the measure of right in common land being the amount of the share or the extent of land held in severalty.	66	66	26,908	962,414	..	..	..	..	17	17	10,479	185,282	18	18	5,086	118,113	31	31	11,343	659,019
F.—*Grantees of Government not falling under any previous class, and paying revenue direct to Government in the position of :—*																				
I.—*Proprietors*, including individuals rewarded for service or otherwise, but not purchasers of Government waste.	1	1	8	1,097	..	..	..	..	..	..	..	..	1	1	8	1,097	..	..	..	..
II.—*Lessees*	2	2	17	96,751	..	..	..	..	..	..	..	..	1	1	..	3,999	1	1	17	92,752
Government waste, reserved or unassigned ..	1	1	..	248	1	1	..	248	..	..	..	..	..	..	..	..	..	..	..	..
TOTAL ..	481	463	100,300	2,451,944	220	220	9,907	482,127	145	127	64,257	718,704	45	45	9,560	261,536	71	71	16,576	989,577

NOTE.—These figures are taken from Table No. XXXIII of the Revenue Report for 1878-79.

...le No. XVI, showing TENURES not held direct from Government as they stood in 1878-79.

1	2	3	4	5	6	7	8	9	10	11
NATURE OF TENURE.	*District Bannu.*		*Tahsil Bannu.*		*Tahsil Lakki.*		*Tahsil Isakhel.*		*Tahsil Mianwali.*	
	No. of holdings.	Acres of land held.	No. of holdings.	Acres of land held.	No. of holdings.	Acres of land held.	No. of holdings.	Acres of land held.	No. of holdings.	Acres of land held.
A.—TENANTS WITH RIGHT OF OCCUPANCY.										
I. *Paying rent in cash.* (a) Paying the amount of Government revenue only to the proprietors.	542	6,528	..	..	3	10	160	334	379	6,184
I. *Paying rent in cash.* (b) Paying such amount, plus a cash Malikanah ..	2,216	39,553	..	..	..	..	1,901	33,687	315	5,866
I. *Paying rent in cash.* (d) Paying lump sums (cash) for their holdings ..	9	300	..	..	..	..	..	..	9	300
Total paying rent in cash ..	2,767	46,381	..	..	3	10	2,061	34,021	703	12,350
II. *Paying rent in kind.* (a) Paying a stated share of the produce in kind. (1) Paying ½ produce and more ..	827	5,708	18	780	15	95	617	2,011	177	2,822
II. *Paying rent in kind.* (a) Paying a stated share of the produce in kind. (2) ⅓ produce and less than ½ produce ..	470	18,086	..	..	10	164	263	2,049	197	15,873
II. *Paying rent in kind.* (a) Paying a stated share of the produce in kind. (3) ¼ ,, ,, ⅓ ,, ..	950	10,016	..	..	101	979	848	8,955	1	82
II. *Paying rent in kind.* (a) Paying a stated share of the produce in kind. (4) ⅛ ,, ,, ¼ ,, ..	626	3,504	..	..	..	..	626	3,504	..	..
II. *Paying rent in kind.* (b) Paying a stated share of the produce, plus a cash contribution. (1) Share of produce ½ and more ..	148	650	..	..	..	..	148	650	..	..
II. *Paying rent in kind.* (b) Paying a stated share of the produce, plus a cash contribution. (2) ,, ,, less than ½ ..	135	1,939	..	..	5	23	130	1,916	..	..
II. *Paying rent in kind.* (c) Paying a fixed quantity of grain for their holdings, with or without a further cash contribution.	101	882	101	882	..	..	..	..	..	..
Total paying rent in kind ..	3,257	40,785	119	1,662	131	1,261	2,632	19,085	375	18,777
GRAND TOTAL of Tenants with rights of occupancy ..	6,024	87,166	119	1,662	134	1,271	4,693	53,106	1,078	31,127
B.—TENANTS HOLDING CONDITIONALLY.										
I. *For life*	28	212	..	..	..	..	4	22	24	190
II. *For period or lease.* (a) Written	89	788	..	..	..	..	..	..	89	788
II. *For period or lease.* (b) Not written	346	1,998	..	..	..	..	..	..	340	1,998
III. *Subject to village service and payment of rent*	3	97	..	..	..	..	..	..	3	97
C.—TENANTS-AT-WILL.										
I. *Paying in cash*	2,377	17,865	..	..	145	964	436	3,676	1,796	13,325
II. *Paying in kind.* (a) ½ produce and more	3,183	48,631	792	22,996	910	6,171	131	1,114	1,350	18,350
II. *Paying in kind.* (b) less than ½ produce	6,839	78,135	3,848	15,672	355	5,952	1,083	5,258	1,553	51,253
D.—PARTIES HOLDING AND CULTIVATING SERVICE-GRANTS FROM PROPRIETORS FREE OF ALL REVENUE.										
I. *Sankalap or Dharmarth*	1	29	..	..	..	..	..	..	1	29
II. *Conditional on service*	40	781	..	..	25	250	12	177	3	354
GRAND TOTAL OF TENURES ..	18,924	235,702	4,759	40,330	1,569	14,608	6,359	63,253	6,237	117,511

NOTE.—These figures are taken from Table No. XXXIV of the Revenue Report.

Table No. XVII, showing GOVERNMENT LANDS.

1	2	3	4	5	6	7	8	9
			Acres held under cultivating leases.		*Remaining acres.*			
	No. of estates.(*a*)	Total acres.	Cultivated.	Uncultivated.	Under Forest Department.	Under other Departments.	Under Deputy Commissioner.	Average yearly income, 1877-78 to 1881-82.
Whole District ..	..	97,803	10	..	..	..	97,793	5,730
Tahsil Bannu ..	..	350	10	..	..	..	340	..
,, Lakki ..	..	..	..	..	..	..	..	..
,, Isakhel ..	..	4,093	..	..	..	..	4,093	..
,, Mianwali ..	..	93,360	..	..	..	..	93,360	..

NOTE.—These figures are taken from Table No. IX of the Revenue Report of 1881-82.

(*a*) With the exception of one estate of 255 acres in Bannu, the remaining area consists of small detached plots.

Table No. XIX, showing LAND ACQUIRED by GOVERNMENT.

Purpose for which acquired.	Acres acquired.	Compensation paid, in rupees.	Reduction of revenue, in rupees.
Roads ..	42	108	17
Canals ..	..	..	..
State Railways ..	..	..	..
Guaranteed Railways ..	..	..	..
Miscellaneous ..	747	38,039	210
Total ..	789	38,147	227

NOTE.—These figures are taken from Table No. XI of the Revenue Report

Table No. XX, showing ACRES UNDER CROPS.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
YEARS.	Total.	Rice.	Wheat.	Jawar.	Bajra.	Makai.	Jau.	Gram.	Moth.	Poppy.	Tobacco.	Cotton.	Indigo.	Sugarcane.	Vegetables.
1873-74 ..	411,690	103	184,313	13,193	56,750	15,202	33,613	48,715	5,318	17	364	8,268	..	2,305	2,230
1874-75 ..	578,468	1,250	293,695	7,834	136,850	16,530	29,150	50,081	5,608	4	464	17,796	..	5,830	417
1875-76 ..	512,128	115	262,620	12,037	95,100	36,057	25,740	47,232	3,624	15	474	9,811	..	5,440	1,478
1876-77 ..	506,553	125	262,728	10,787	84,843	37,069	26,282	53,037	3,005	15	452	7,544	..	5,443	4,152
1877-78 ..	542,128	1,099	296,645	7,429	69,782	30,671	41,875	62,411	1,494	16	329	6,955	..	5,344	1,331
1878-79 ..	528,476	1,100	250,486	8,717	118,233	20,175	44,980	50,522	3,647	13	348	10,472	..	5,405	2,162
1879-80 ..	529,867	1,650	258,769	9,186	115,133	24,793	41,931	36,001	4,154	5	328	6,553	..	5,402	1,888
1880-81 ..	444,258	1,160	195,819	5,384	82,062	26,793	43,192	47,628	5,265	6	348	5,128	..	3,000	2,252
1881-82 ..	454,690	1,021	224,332	11,040	56,844	29,012	34,670	61,530	2,484	3	332	4,104	..	3,500	7,728
NAME OF TAHSIL.	TAHSIL AVERAGES FOR THE FIVE YEARS, FROM 1877-78 TO 1881-82.														
Bannu ..	136,650	1,084	67,171	3,397	9,481	24,741	17,501	1,281	31	..	166	2,600	..	4,528	
Lakki ..	177,793	122	92,841	1,766	24,539	1,547	7,379	47,869	1,409	..	27	113	..	..	
Isakhel ..	81,602	..	35,782	193	29,320	1	11,197	27	131	..	48	1,330	..		
Mianwali ..	107,840	..	49,916	2,994	29,070	..	4,538	2,441	1,838	9	95	2,599	..		
TOTAL ..	503,886	1,206	245,210	8,351	92,411	26,289	40,615	51,618	3,409	9	337	6,643			

NOTE.—These figures are taken from Table No. XLIV of the Administration Report.

Table No. XXI, showing RENT RATES and AVERAGE YIELD.

1			2			3
Nature of crop.			Rent per acre of land suited for the various crops, as it stood in 1881-82.			Average produce per acre as estimated in 1881-82.
			Rs.	A.	P.	lbs.
Rice		Maximum	10	5	4	217
		Minimum	5	2	0	
Indigo		Maximum	..	..	..	..
		Minimum	..	..	..	
Cotton		Maximum	6	0	0	51
		Minimum	3	11	3	
Sugar		Maximum	28	0	0	..
		Minimum	14	10	3	
Opium		Maximum	10	0	0	10
		Minimum	6	10	8	
Tobacco		Maximum	31	8	0	687
		Minimum	18	9	4	
Wheat	Irrigated	Maximum	8	8	0	503
		Minimum	4	13	6	
	Unirrigated	Maximum	5	12	0	
		Minimum	3	13	0	
Inferior grains	Irrigated	Maximum	5	0	1	503
		Minimum	3	9	0	
	Unirrigated	Maximum	3	11	0	
		Minimum	2	0	0	
Oil seeds	Irrigated	Maximum	5	0	0	222
		Minimum	3	5	0	
	Unirrigated	Maximum	3	12	0	
		Minimum	2	8	0	
Fibres	Irrigated	Maximum	..	..	..	..
		Minimum	..	..	..	
	Unirrigated	Maximum	..	..	..	
		Minimum	..	..	..	
Gram		..	..	..	..	400
Barley		..	..	..	..	..
Bajra		..	..	..	..	100
Jawar		..	..	..	..	..
Vegetables		..	..	..	..	..
Tea		..	..	..	..	..

NOTE.—These figures are taken from Table No. XLVI of the Administration Report.

Table No. XXII, showing NUMBER of STOCK.

1	2	3	4	5	6	7	8
KIND OF STOCK.	WHOLE DISTRICT FOR THE YEARS			TAHSILS FOR THE YEAR 1878-79.			
	1868-69.	1873-74.	1878-79.	Bannu.	Lakki.	Isakhel.	Mianwali
Cows and bullocks	144,397	159,817	127,609	39,318	15,760	21,245	51,286
Horses	1,974	2,225	2,620	1,115	310	320	875
Ponies	962	470	481	81	29	190	181
Donkeys	20,245	31,444	18,478	2,500	9,265	3,698	3,015
Sheep and goats	81,641	52,828	71,744	17,286	13,785	1,705	38,968
Pigs	..	..	..	..	..	..	..
Camels	7,616	7,498	7,341	1,000	2,915	1,640	1,786
.. ..	13	4	5	5	..	..	..
.. ..	35,381	36,363	39,936	8,529	9,522	6,385	15,500
.. ..	160	79	69	..	..	58	11

NOTE.—These figures are taken from Table No. XLV of the Administration Report.

Table No. XXIII, showing OCCUPATIONS of MALES.

1	2	3	4	5	1	2	3	4	5
Number.	Nature of occupations.	*Males above 15 years of age.*			Number.	Nature of occupations.	*Males above 15 years of age.*		
		Towns.	Villages.	Total.			Towns.	Villages.	Total.
1	Total population ..	11,913	90,667	102,580	17	Agricultural labourers ..	20	334	354
2	Occupation specified ..	11,045	86,301	97,346	18	Pastoral ..	39	1,262	1,301
3	Agricultural, whether simple or combined.	1,704	60,307	62,011	19	Cooks and other servants ..	449	388	837
4	Civil Administration ..	570	1,426	1,996	20	Water-carriers ..	119	354	473
5	Army ..	2,097	71	2,168	21	Sweepers and scavengers ..	185	35	220
6	Religion ..	216	811	1,027	22	Workers in reed, cane, leaves, straw, &c.	175	558	733
7	Barbers ..	94	815	909	23	Workers in leather ..	4	7	11
8	Other professions ..	53	279	332	24	Boot-makers ..	86	959	1,045
9	Money-lenders, general traders, pedlars, &c.	100	806	906	25	Workers in wool and pashm	22	46	68
					26	,, ,, silk ..	8	29	37
10	Dealers in grain and flour ..	754	2,611	3,365	27	,, ,, cotton ..	784	3,097	3,881
11	Corn-grinders, parchers, &c.	37	216	253	28	,, ,, wood ..	96	1,039	1,135
12	Confectioners, green-grocers, &c.	228	89	317	29	Potters ..	53	532	585
					30	Workers and dealers in gold and silver.	121	364	485
13	Carriers and boatmen ..	306	1,445	1,751					
14	Landowners ..	842	38,256	39,098	31	Workers in iron ..	101	732	833
15	Tenants ..	627	20,505	21,132	32	General labourers ..	726	2,692	3,418
16	Joint-cultivators ..	..	..	..	33	Beggars, faqirs, and the like	753	5,068	5,821

NOTE.—These figures are taken from Table No. XII A of the Census Report of 1881.

Table No. XXIV, showing MANUFACTURES.

1	2	3	4	5	6	7	8	9	10	11
	Silk.	Cotton.	Wool.	Other fabrics.	Paper	Wood.	Iron.	Brass and copper.	Buildings.	Dyeing and manufacturing of dyes.
Number of mills and large factories	..	..	..	..	..	..	..	..	..	..
Number of private looms or small works.	..	1,717	56	..	..	340	335	..	25	217
Number of workmen in large works. { Male	..	..	..	..	..	..	..	..	..	..
{ Female	..	..	..	..	..	..	..	..	..	..
Number of workmen in small works or independent artisans.	..	1,777	98	..	..	617	730	..	25	317
Value of plant in large works	..	..	..	..	..	..	..	..	..	..
Estimated annual out-turn of all works in rupees.	..	3,11,216	21,657	..	..	85,391	1,37,791	..	9,826	82,083

	12	13	14	15	16	17	18	19
	Leather.	Pottery, common and glazed.	Oil-pressing and refining.	Pashmina and Shawls.	Carpets.	Gold, silver, and jewellery.	Other manufactures.	Total.
Number of mills and large factories	..	..	..	..	..	..	..	..
Number of private looms or small works.	347	265	80	..	2	242	311	3,937
Number of workmen in large works. { Male	..	..	..	..	..	..	..	..
{ Female	..	..	..	..	..	..	..	..
Number of workmen in small works or independent artisans.	510	278	80	..	4	320	8[illegible]	
Value of plant in large works	..	..	..	..	..	..	..	
Estimated annual out-turn of all works in rupees.	1,07,660	18,114	29,836	..	152	16,60,775	1,8[illegible]	

NOTE.—These figures are taken from the Report on Internal Trade and Manufactures for

Table No. XXV, showing RIVER TRAFFIC.

1	2	3	4	5	6
Trade.			*Average duration of Voyage in days.*		
From	To	Principal Merchandise carried.	Summer, or floods.	Winter or low water.	Distance in miles.
Attock ..	Sukkur ..	Ghi, Snuff, hand-fans, rice, vinegar, baskets ..	20	45	550
Kalabagh ..	Do. ..	Rock salt, alum, baskets, musuj, &c. ..	15	30	500
Do. ..	Do. ..	Dates, indigo, cotton, &c. ..	15	30	500
Do. ..	Dera Ghazi Khan ..	Salt, alum, &c.	10	20	290
Do. ..	Do. ..	Dates, indigo, cotton, and haberdashery ..	10	20	290
Isakhel ..	Sukkur ..	Wheat, gram, barley and alum ..	15	30	470
Do. ..	Do. ..	Indigo, cotton goods, iron, cocoanut, dates, zinc, copper, &c.	15	30	470
Do. ..	Dera Ghazi Khan ..	Wheat, gram, barley, tobacco, mung and mah ..	8	15	250
..	Do. ..	Dates, indigo, cotton, &c. ..	8	15	250

Note.—These figures are taken from pages 759, 760 of the Famine Report.

Table No. XXVI, showing RETAIL PRICES.

1	2		3		4		5		6		7		8		9		10		11		12		13		14		15		16	
	NUMBER OF SEERS AND CHITANKS PER RUPEE.																													
YEAR.	Wheat.		Barley.		Gram.		Indian corn.		Jawar.		Bajra.		Rice (fine).		Urd dal.		Potatoes.		Cotton. (cleaned).		Sugar (refined).		Ghi (cow's).		Firewood.		Tobacco.		Salt (Lahori).	
	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.
1861-62 ..	15	6	21	3	18	8	20	8	20	9	17	5	4	3	11	4	..	..	3	1	3	4	1	11	139	15	11	7	93	5
1862-63 ..	23	14	40	9	30	1	29	15	22	3	22	..	4	2	16	11	..	..	2	9	3	1	1	9	139	15	11	14	93	5
1863-64 ..	38	5	45	4	45	1	64	13	48	12	45	1	4	11	22	9	..	..	1	10	2	13	1	14	139	15	8	9	93	5
1864-65 ..	25	8	49	12	30	9	42	1	41	5	32	10	4	7	18	1	..	..	1	10	2	11	1	13	139	15	6	13	93	5
1865-66 ..	21	7	32	3	28	12	28	13	27	6	23	13	4	5	16	13	..	..	2	6	2	9	1	9	139	15	9	..	93	5
1866-67 ..	20	7	36	2	25	11	29	13	25	11	21	4	4	7	18	6	..	..	2	10	2	7	1	7	139	15	12	4	93	5
1867-68 ..	23	7	44	1	27	10	34	..	29	12	27	12	4	11	16	11	..	..	2	9	2	5	1	7	116	10	9	8	93	5
1868-69 ..	16	8	23	15	14	15	23	3	21	..	18	3	4	11	9	13	..	..	2	5	2	5	1	6	116	10	7	6	93	5
1869-70 ..	15	7	24	7	8	4	23	15	21	8	17	9	4	9	9	11	..	..	2	4	2	5	1	6	107	5	8	10	93	5
1870-71 ..	14	15	21	1	11	1	25	11	23	11	19	4	4	11	13	13	..	..	2	1	2	5	1	4	93	5	9	1	93	5
1871-72 ..	22	8	32	8	25	10	33	2	28	12	23	12	6	4	20	..	6	..	2	8	2	8	1	6	80	..	6	4	6	4
1872-73 ..	22	..	45	..	39	..	42	8	37	8	35	..	6	4	12	8	5	..	2	8	2	10	1	9	90	..	7	8	12	8
1873-74 ..	27	3	52	8	40	10	46	14	50	..	37	8	6	..	13	12	12	8	2	6	2	8	1	11	90	..	10	..	6	4
1874-75 ..	40	10	81	4	56	4	65	..	65	..	55	..	7	8	12	8	13	..	3	2	2	13	1	14	100	..	11	4	6	4
1875-76 ..	39	6	62	8	46	4	56	4	60	..	55	..	6	4	13	12	22	..	2	13	2	13	1	13	80	..	11	4	6	4
1876-77 ..	45	10	71	4	60	..	65	..	60	..	50	..	6	4	12	8	22	..	2	8	2	8	1	14	80	..	10	..	6	4
1877-78 ..	23	7	23	12	18	2	37	8	25	..	20	..	7	3	8	2	10	..	2	12	2	8	1	10	80	..	10	..	6	4
1878-79 ..	16	9	21	4	13	12	23	12	22	8	18	12	3	12	6	14	8	..	2	10	1	14	1	7	40	..	11	4	6	4
1879-80 ..	9	8	10	..	9	6	14	6	15	..	10	..	3	7	6	4	8	..	2	8	1	14	1	3	60	..	7	8	6	4
1880-81 ..	10	12	18	12	13	12	19	6	20	..	15	..	3	7	7	8	8	..	1	11	1	14	1	1	60	..	5	..	6	4
1881-82 ..	19	6	38	12	22	8	30	10	27	8	21	4	4	6	8	12	8	..	2	3	2	4	1	4	60	..	6	4	6	4

NOTE.—The figures for the first ten years are taken from a statement published by Government (Punjab Government No. 209 S. of 19th August 1872), and represent the average prices for the 12 months of each year. The figures for the last ten years are taken from Table No. XLVII of the Administration Report, and represent prices as they stood on the 1st January of each year.

Table No XXVII, showing PRICE of LABOUR.

YEAR	Wages of Labour per day — Skilled — Highest	Skilled — Lowest	Unskilled — Highest	Unskilled — Lowest	Carts per day — Highest	Carts per day — Lowest	Camels per day — Highest	Camels per day — Lowest	Donkeys per score per day — Highest	Donkeys per score per day — Lowest	Boats per day — Highest	Boats per day — Lowest
	Rs A P	Rs A P	Rs A P	Rs A P	Rs A P	Rs A P	Rs A P	Rs A P	Rs A P	Rs A P	Rs A P	Rs A P
1868 69	0 12 0	0 4 0	0 4 0	0 3 0	2 0 0		0 8 0	0 6 0	3 2 0		2 annas per 100 Mds per kos	
1873-74 ..	0 10 0	0 6 0	0 5 0	0 3 0	2 0 0		0 8 0	0 6 0	3 12 0		6 8 0	
1878 79	0 10 0	0 6 0	0 5 0	0 2 0	2 0 0	1 0 0	0 8 0	0 6 0	5 0 0	3 12 0	8 0 0	6 8 0
1879 80	0 10 0	0 6 0	0 5 0	0 2 0	2 0 0	1 0 0	0 8 0	0 6 0	5 0 0	3 12 0	8 0 0	6 8 0
1880-81	0 10 0	0 6 0	0 5 0	0 2 0	2 0 0	1 0 0	0 8 0	0 6 0	5 0 0	3 12 0	8 0 0	6 8 0
1881-82	0 10 0	0 6 0	0 5 0	0 2 0	2 0 0	1 0 0	0 8 0	0 6 0	5 0 0	3 12 0	8 0 0	6 8 0

Note —These figures are taken from Table No XLVIII of the Administration Report.

Table No. XXVIII, showing REVENUE COLLECTED.

YEAR	Fixed Land Revenue	Fluctuating and Miscellaneous Land Revenue	Tribute	Local rates	Excise — Spirits	Excise — Drugs	Stamps	Total Collections
1868 69	3,87,298	16 344			5,280	3,443	36,614	4,48,979
1869 70	3,91,023	16,430			5 863	4,345	31,557	4,49,818
1870 71	4,18 569	12,456			5,026	4 025	33,625	4,73,781
1871 72	4,10 792	13,212		21,829	5,515	4 000	41,220	4 96 568
1872 73	4,17,804	11,488		26 410	5,836	3,741	34,241	4,99,070
1873-74	4,23,103	8,810		26,922	5,148	3,080	42,997	5,09 960
1874 75	4,25,781	8,452		27,481	5,356	3,905	38,631	5,09 606
1875-76	4,15,757	8,101		26,692	4,809	3,955	37,314	4,96,628
1876-77	4,02,521	11,417		25 667	5 190	4 149	39,901	4 89 176
1877 78	3,88,389	17,173		25 246	4,659	4,360	46,295	4 80,062
1878 79	3,95,048	12,863		33,394	5,214	4,684	45 849	4,97,002
1879 80	3,53 891	18,727		29 825	4,698	5,837	57,504	5,00,722
1880-81	3,05,966	73,874		29,480	5,026	7,320	56,987	4,78,653
1881 82	3,46,091	83,985		31,696	6 503	7,561	62,079	5,37,855

Note —These figures are taken from Table No XLIV of the Revenue Report The following revenue is excluded — "Canal, Forests, Customs and Salt, Assessed Taxes, Fees, Cesses "

Table No. XXIX, showing REVENUE DERIVED from LAND.

YEAR	Fixed land revenue (demand).	Fluctuating and miscellaneous land revenue (collections).	Fluctuating Revenue — Revenue of alluvial lands.	Revenue of waste lands brought under assessment	Water advantage revenue	Fluctuating assessment of river lands	Total fluctuating land revenue	Miscellaneous Revenue — Grazing dues — By enumeration of cattle	By grazing leases	Sale of wood from rakhs and forests	Sayir.	Total miscellaneous land revenue
District Figures												
Total of 5 years—												
1868 69 to 1872 73	20,63,133	69,930	337				10,008	2,148	16,381	8,593		59,322
Total of 5 years—												
1873 74 to 1877 78	21,27,494	52,471	7,144				11,966	742	11,363	8,350		40,505
1878 79	4,14 401	12,863	851	69			957		4 858	1,393		11,906
1879 80	3,97,857	17,583					55		6,099	1,060		17,528
1880 81	3,34,712	73,118	15			58,208	58,822	741	7,991	923		14,790
1881 82	3,34,793	83,165				65,528	65,617	741	7,594	4,385		17,549
Tahsil Totals for 5 years—												
1877 78 to 1881 82												
Tahsil Bannu	6,46,679	8,107	23				542					7,565
,, Lakki	5,54 398	689					648					41
,, Isakhel	2,40 937	69 007	3 002	69		92,801	85,414		11,309	60		38 509
,, Mianwali	4,68,110	1,25,366	3,774			91,485	95,266	2,224	16,968	9,982		80,100

Note —These figures are taken from Tables Nos I and III of the Revenue Report

Table No XXX, showing ASSIGNED LAND REVENUE

1	2	3	4	5	6	7	8	9	10	11
TAHSIL	Total Area and Revenue Assigned								Period of Assignment — In perpetuity	
	Whole Villages		Fractional parts of Villages		Plots		Total			
	Area	Revenue	Area	Revenue	Area	Revenue	Area	Revenue	Area	Revenue
Bannu	901	6,377			112	370	1 013	6 747	901	6,377
Lakki			13,166	800	70	246	13 236	1 046	13 166	800
Isa Khel	13,741	27,235	5,043	800	2 861	707	21 645	28,742	7,894	22, [illegible]
Mianwali	60 737	5 520			2,372	1 268	63,109	6,788	62,325	6 191
Total District	75,379	39,132	18,209	1,600	5,415	2,591	99,003	43,323	84,286	35,763

	12	13	14	15	16	17	18	19	20	21	22	23	24	25
	Period of Assignment — Concluded								No of Assignees					
TAHSIL	For one life		For more lives than one		During maintenance of Establishment		Pending orders of Government							
	Area	Revenue	Area	Revenue	Area	Revenue	Area	Revenue	In perpetuity	For one life	For more lives than one	During maintenance	Pending orders	TOTAL
Bannu	09	305			53	65			1	23		5		34
Lakki	70	191				55			1	21		5		27
Isa Khel	13,743	6,287			8	60			1	8		4		13
Mianwali	752	466			32	131			14	16		13		43
Total District	14,624	7,249			93	311			17	73		27		117

Note.—These figures are taken from Tables No XII of the Revenue Report of 1881 82

Table No. XXXI, showing BALANCES, REMISSIONS and TAKAVI.

YEAR	Balances of land revenue in rupees		Reductions of fixed demand on account of bad seasons, deterioration, &c, in rupees	Takavi advances in rupees
	Fixed revenue	Fluctuating and miscellaneous revenue		
1868 69	7,905			1 900
1869 70	10,809		34	1,400
1870 71	572			6,000
1871 72	5,050		795	7,840
1872 73	13,131			5,000
1873 74	7,891		318	3,150
1874 75	5,843		1,497	
1875 76	3,574		1,186	
1876 77	15 807	16	200	589
1877 78	42,059	540		975
1878 79	24,816	982		2,019
1879 80	15,260	617		650
1880 81	30,587	1,3 [illegible]		586
1881 82	4,587	202		900

Note. These figures are taken from Tables Nos I, II, III, and XVI of the Revenue Report

Table No. XXXII, showing SALES and MORTGAGES of LAND.

1	2	3	4	5	6	7	8	9	10
YEAR.	SALES OF LAND.						MORTGAGES OF LAND.		
	Agriculturists.			*Non-Agriculturists.*			*Agriculturists.*		
	No. of cases.	Area of land in acres.	Purchase money.	No. of cases.	Area of land in acres.	Purchase money.	No. of cases.	Area of land in acres.	Mortgage money.
DISTRICT FIGURES.									
Total of 6 years—1868-69 to 1873-74 ..	1,912	22,384	1,96,887	..	..	..	6,531	58,780	4,92,597
Total of 4 years—1874-75 to 1877-78 .	1,025	8,442	1,55,254	300	3,908	38,119	1,182	16,003	1,66,059
1878-79	261	1,880	41,713	160	1,347	22,832	309	913	45,286
1879-80	2,544	12,471	2,38,179	69	377	8,150	7,645	184,854	5,54,243
1880-81	25	313	3,026	12	222	1,107	115	1,049	9,002
1881-82	101	926	10,339	12	60	1,192	247	1,417	27,557
TAHSIL TOTALS FOR 5 YEARS—1877-78 TO 1881-82.									
Tahsil Bannu	2,287	4,901	2,26,289	185	665	26,983	3,733	93,471	3,09,596
,, Lakki .	566	8,514	58,033	16	561	4,800	4,296	40,614	3,17,480
,, Isakhel	142	1,021	14,842	57	499	2,829	810	2,926	19,586
,, Mianwali ..	172	2,657	24,806	95	1,937	14,024	157	1,422	14,377

11	12	13	14	15	16	17	18	19
MORTGAGES OF LAND.—*Concluded.*			REDEMPTIONS OF MORTGAGED LAND.					
Non-Agriculturists.			*Agriculturists.*			*Non-Agriculturists.*		
No. of cases.	Area of land in acres.	Mortgage money.	No. of cases.	Area of land in acres.	Mortgage money.	No. of cases.	Area of land in acres.	Mortgage money.
DISTRICT FIGURES.								
Total of 6 years—1868-69 to 1873-74	..	.		..	.	..	..	..
Total of 4 years—1874-75 to 1877-78 ..	424	11,210	44,532	394	5,046	29,766	701	10,458	62,158
1878-79	231	2,138	32,271	102	1,327	8,276	58	2,067	4,229
1879-80	383	4,870	27,051	3,287	17,489	1,55,236	29	102	1,722
1880-81 .	35	1,671	8,482	75	531	4,306	0	123	874
1881-82	21	8,908	20,099	116	172	8,440	1	3	35
TAHSIL TOTALS FOR 5 YEARS—1877-78 TO 1881-82									
Tahsil Bannu .	327	2,571	32,117	1,524	1,489	1,44,032	18	33	1,059
,, Lakki ..	35	96	785	1,429	15,724	30,993	152	3,960	14,885
,, Isakhel	154	12,574	38,765	132	1,606	5,423	52	302	2,143
,, Mianwali	226	2,646	22,137	604	1,891	4,311	8	105	811

NOTE.—These figures are taken from Tables Nos. XXXV and XXXV B of the Revenue Report. No details for transfers by agriculturists and others, and no figures for redemption are available before 1874-75. The figures for earlier years include *all* sales and mortgages.

Table No. XXXIII, showing SALE of STAMPS and REGISTRATION of DEEDS.

1	2	3	4	5	6	7	8	9	10	11	12	13
YEAR.	INCOME FROM SALE OF STAMPS.				OPERATIONS OF THE REGISTRATION DEPARTMENT.							
	Receipts in rupees		*Net income in rupees.*		*No. of deeds registered.*				*Value of property affected, in rupees.*			
	Judicial.	Non-judicial.	Judicial.	Non judicial.	Touching immovable property.	Touching movable property.	Money obligations.	Total of all kinds.	Immovable property.	Movable property.	Money obligations.	Total value of all kinds.
1874-75 .	34,114	10,739	33,586	10,411	1,281	82	142	1,505	2,01,698	6,403	26,349	2,34,450
1875-79	33,337	12,512	29,680	12,122	1,328	64	61	1,453	2,19,680	6,263	10,820	2,36,763
1876-80	37,144	20,660	33,098	20,028	1,609	12	62	1,702	3,60,248	18,249	16,740	3,92,552
1877-81	34,059	22,928	29,912	22,193	1,294	4	53	1,405	3,82,701	1,925	19,083	4,21,741
1878-82 .	40,672	21,407	36,549	20,685	995	3	41	1,124	3,13,445	716	22,848	3,37,034

NOTE.—These figures are taken from Appendix A of the Stamp and Tables Nos. II and III of the Registration Report.

Table No XXXIIIA, showing REGISTRATIONS

1	2	3	4	5	6	7
	Number of Deeds registered					
	1880 81			1881 82		
	Compulsory	Optional	Total	Compulsory	Optional	Total
Registrar Bannu						
Sub Registrar Bannu	586	276	862	461	200	661
,, Mianwali	228	147	375	169	82	251
,, Lakki	59	12	65	71	12	83
,, Isakhel	72	31	103	78	51	129
Total of district	939	466	1,405	779	345	1,124

NOTE —These figures are taken from Table No I of the Registration Report

Table No. XXXIV, showing LICENSE TAX COLLECTIONS.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
YEAR	NUMBER OF LICENSES GRANTED IN EACH CLASS AND GRADE											Total number of licenses	Total amount of fees	Number of villages in which licenses granted
	Class I				*Class II*				*Class III*					
	1 Rs 500	2 Rs 200	3 Rs 150	4 Rs 100	1 Rs 75	2 Rs 50	3 Rs 25	4 Rs 10	1 Rs 5	2 Rs 2	3 Re 1			
1878 79				1	4	7	30	78	207	673	3,088	4 088	7,749	477
1879-80				1	2	14	29	64	191	538	2,564	3,403	6,910	477
1880 81				1	2	22	97	159				221	3,865	44
1881 82				1	2	21	37	144				205	3,865	40
Tahsil details for 1881 82—														
Tahsil Bannu						8	18	50				76	1,350	5
,, Lakki								14				14	140	6
,, Isakhel				1	2	9	15	34				61	1,415	7
,, Mianwali						4	4	40				54	760	22

Table No. XXXV, showing EXCISE STATISTICS.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
YEAR	FERMENTED LIQUORS					INTOXICATING DRUGS						EXCISE REVENUE FROM		
	Number of central distilleries.	*No of retail shops*		*Consumption in gallons*		*No of retail licenses*		*Consumption in maunds*				Fermented liquors	Drugs.	Total.
		Country spirits.	European liquors	Rum	Country spirits	Opium	Other drugs	Opium	Charas	Bhang	Other drugs			
1877 78	1	4	8	54	735	1	1	8	5½	30		4,659	4,076	8,735
1878 79	1	6	6	86	722	1	1	5½	4½	35		5,214	4 452	9,666
1879 80	1	6	6	255	687	1	1	8	3	15		4,638	5,815	10 453
1880 81	1	6	3	304	60	2	1	7½	4½	32½		5,026	7,172	12,198
1881 82	1	6	6	212	1 107	2	1	8½	6½	32½		6,503	7,561	14,067
TOTAL	5	28	34	861	3 858	7	5	33½	24½	145		26,040	29,076	55 119
Average	1	6	5	172	772	1	1	6	5	29		5,208	5,815	11,024

NOTE —These figures are taken from Tables Nos I, II VIII, IX, X, of the Excise Report

Table No. XXXVI, showing DISTRICT FUNDS.

1	2	3	4	5	6	7	8	9	10	11
	Annual income in rupees			*Annual expenditure in rupees*						
YEAR	Provincial rates	Miscellaneous	Total income	Establishment	District post, and arboriculture	Education	Medical	Miscellaneous	Public Works	Total expenditure
1874 75			24 570	1,383	1,399	4 491	1 988		14 484	23,750
1875 76			26,370	1,030		4 504	2,616	120	17,002	25 878
1876 77			27,413	1,570	60	4,922	2,439	818	18 353	27,062
1877 78			24 035	1,824	1,015	3 500	3,876	926	18,193	23,734
1878 79			24,600	1 851	254	3,398	2,980	296	15 769	24 462
1879-80	34,396	1,196	35,512	2,144	349	3 405	5,337	640	10,742	22,617
1880 81	34 028	1,629	35 657	2,228	478	3,616	4,062	863	7,279	18,521
1881 82	37,614	2,010	39,624	2,318	891	3,765	4,873	4 257	10,805	26,409

NOTE.—These figures are taken from Appendices A and B to the Annual Review of District Fund operations

Table No. XXXVII, showing GOVERNMENT and AIDED SCHOOLS.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
	HIGH SCHOOLS						MIDDLE SCHOOLS						PRIMARY SCHOOLS							
	ENGLISH				VERNACULAR		ENGLISH				VERNACULAR		ENGLISH				VERNACULAR.			
YEAR	*Government*		*Aided*		*Government*		*Government*		*Aided*		*Government*		*Government*		*Aided*		*Government*		*Aided*	
	Schools	Scholars	Schools	Scholars	Schools	Scholars	Schools	Scholars	Schools	Scholars	Schools.	Scholars	Schools	Scholars	Schools	Scholars	Schools	Scholars	Schools	Scholars
FIGURES FOR BOYS																				
1877 78									1	93	2	277					17	744	2	73
1878 79									1	84	2	194					18	615	3	121
1879 80									1	10	2	27			4	150	20	958		
1880 81									1	21	2	15			4	198	20	1 008		
1881 82									1	11	2	23			4	178	20	1 040		
FIGURES FOR GIRLS																				
1877 78																				
1878 79																				
1879 80																				
1880 81																				
1881-82																				

N B.—Since 1879 80 in the case of both Government and Aided Schools, those scholars only who have completed the Middle School course are shown in the returns as attending High Schools and those only who have completed the Primary School course are shown as attending Middle Schools Previous to that year, boys attending the Upper Primary Department were included in the returns of Middle Schools in the case of Institutions under the immediate control of the Education Department, whilst in Institutions under District Officers, boys attending both the Upper and Lower Primary Departments were included in Middle Schools In the case of Aided Institutions a High School included the Middle and Primary Departments attached to it and a Middle School, the Primary Department .Before 1879 80 Branches of Government Schools, if supported on the grant in aid system were classed as Aided Schools, in the returns for 1879 80 and subsequent years they have been shown as Government Schools Branches of English Schools whether Government or Aided that were formerly included amongst Vernacular Schools, are now returned as English Schools Hence the returns before 1879 80 do not afford the means of making a satisfactory comparison with the statistics of subsequent years

Indigenous Schools and Jail Schools are not included in these returns

Table No. XXXVIII, showing the working of DISPENSARIES.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Name of Dispensary.	Class of Dispensary.	Number of patients treated.														
		Men.					*Women.*					*Children.*				
		1877.	1878.	1879.	1880.	1881.	1877.	1878.	1879.	1880.	1881.	1877.	1878.	1879.	1880.	1881.
(Edwardesabad) Bannu	2nd	10,148	11,952	8,084	7,869	8,248	1,611	2,257	1,541	1,934	1,518	3,190	3,341	1,975	2,574	2,375
Mianwali .	2nd	4,302	5,133	2,197	2,439	2,181	725	1,295	685	586	645	804	1,548	700	486	585
Lakki ..	2nd	4,451	5,193	3,994	4,397	5,874	770	1,121	998	959	1,640	554	1,180	847	1,488	2,122
Kalabagh	2nd	6,257	5,972	5,320	5,694	5,014	1,416	2,273	2,204	1,053	886	2,042	2,472	1,194	582	650
Isakhel ..	2nd	4,637	8,875	5,883	3,650	2,888	2,264	4,074	2,635	1,391	1,368	1,957	3,565	1,907	1,397	2,902
Total .	..	29,795	37,125	25,478	24,049	25,105	6,786	11,020	8,063	5,923	6,557	8,556	12,106	6,623	6,477	8,584

	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32
Name of Dispensary.	Class of Dispensary.	*Total Patients.*					*In-door Patients.*					*Expenditure in Rupees.*				
		1877.	1878.	1879.	1880.	1881.	1877.	1878.	1879.	1880.	1881	1877.	1878.	1879.	1880.	1881
(Edwardesabad) Bannu	2nd	14,958	17,550	11,600	12,377	12,141	403	503	509	642	521	2,237	2,189	1,985	2,934	2,403
Mianwali ..	2nd	5,831	7,076	3,582	3,511	3,361	250	318	278	218	259	2,066	2,213	2,101	2,259	2,351
Lakki	2nd	5,775	7,494	5,839	6,844	9,636	256	356	220	298	481	1,094	1,461	1,056	1,104	1,102
Kalabagh	2nd	9,715	10,717	8,718	7,279	7,450	232	364	339	279	270	1,145	1,092	1,364	1,748	1,540
Isakhel	2nd	8,858	16,514	10,425	6,436	7,058	332	388	292	210	201	1,022	1,015	1,444	1,388	1,022
Total ..	..	45,137	60,251	40,164	36,449	40,246	1,473	1,929	1,638	1,642	1,732	7,563	7,920	7,951	9,428	8,417

NOTE.—These figures are taken from Tables Nos. II, IV, and V of the Dispensary Report.

Table No. XXXIX, showing CIVIL and REVENUE LITIGATION.

1	2	3	4	5	6	7	8	9
YEAR.	*Number of Civil Suits concerning*				*Value in rupees of Suits concerning* *			Number of Revenue cases.
	Money or movable property.	Rent and tenancy rights.	Land and revenue, and other matters.	Total.	* Land.	* Other matters.	* Total.	
1878 .. .	2,604	228	2,531	5,363	..	1,32,617	1,32,617	3,961
1879 .	2,759	777	2,876	6,412	63,748	1,43,241	2,06,989	4,895
1880 ..	2,673	318	1,439	4,430	57,193	1,80,671	2,37,866	24,125
1881 .. .	2,628	316	1,537	4,481	60,399	1,99,758	2,60,157	4,654
1882 . .	3,367	258	1,317	4,942	44,085	2,43,665	2,87,750	5,109

NOTE. -These figures are taken from Tables Nos. VI and VII of the Civil Reports for 1878 to 1880, and Nos. II and III of the Reports on Civil Justice for 1881 and 1882.

* Suits heard in Settlement courts are excluded from these columns, no details of the value of the property being available.

Table No. XL, showing CRIMINAL TRIALS.

1	DETAILS	2 1878	3 1879	4 1880	5 1881	6 1882
Persons tried	Brought to trial	4,871	6,191	5 980	6,514	5,705
	Discharged	815	672	996	1,219	986
	Acquitted	693	800	891	1,058	1,215
	Convicted	3,316	4,694	3,997	4,216	3,421
	Committed or referred	35	49	59	84	78
Cases disposed of	Summons cases (regular)				1,997	1,426
	,, (summary)				19	8
	Warrant cases (regular)				749	794
	,, (summary)				40	21
	Total cases disposed of	2 402	3,116	2,658	2,799	2,189
Number of persons sentenced to	Death	4	4	8	7	2
	Transportation for life	7	8	11	14	11
	,, for a term			1	2	4
	Penal servitude					
	Fine under Rs 10	841	851	998	1,018	928
	,, 10 to 50 rupees	279	333	421	518	449
	,, 50 to 100 ,,	40	40	51	46	62
	,, 100 to 500 ,,	15	24	36	36	50
	,, 500 to 1,000 ,,	1			4	
	Over 1,000 rupees		1	1	1	
	Imprisonment under 6 months	241	212	309	272	255
	,, 6 months to 2 years	194	125	158	130	180
	,, over 2 years	28	15	31	26	7
	Whipping	47	98	91	77	26
	Find sureties of the peace	842	892	857	759	1,174
	Recognisance to keep the peace	756	1,447	722	942	296
	Give sureties for good behaviour	804	1,272	596	643	275

NOTE.—These figures are taken from Statements Nos III and IV of the Criminal Reports for 1878 to 1880, and Nos IV and V of the Criminal Reports for 1881 and 1882

Table No. XLI, showing POLICE INQUIRIES.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Nature of offence	*Number of cases inquired into*					*Number of persons arrested or summoned*					*Number of persons convicted*				
	1877	1878	1879	1880	1881	1877	1878	1879	1880	1881	1877	1878	1879	1880	1881
Rioting or unlawful assembly	38	26	19	30	26	417	437	346	410	424	310	337	284	303	305
Murder and attempts to murder	12	18	18	28	20	27	37	42	63	33	15	12	21	15	43
Total serious offences against the person	56	59	54	74	54	450	481	405	493	523	331	354	319	336	358
Abduction of married women	33	19	26	45	64	14	13	9	46	92	9	5	4	23	12
Total serious offences against property	306	290	307	338	412	182	155	158	228	176	54	81	102	124	75
Total minor offences against the person	54	125	75	100	142	106	256	147	201	265	68	180	104	158	180
Cattle theft	51	35	53	102	147	50	31	48	73	93	25	15	36	47	67
Total minor offences against property	367	444	502	573	676	310	315	410	458	432	202	199	282	289	281
Total cognizable offences	847	981	1,008	1,181	1,377	1,117	1,335	1,225	1,591	1,548	720	891	878	997	989
Rioting, unlawful assembly, affray	6	7	6	10	16	98	40	20	62	175	85	36	20	50	116
Offences relating to marriage	9	7	1	13	10	11	11	1	20	11	4	6	1	12	9
Total non cognizable offences	238	243	211	349	458	1,008	891	1,204	1,986	2,990	709	674	1,091	979	1,814
GRAND TOTAL of offences	2 017	2,248	2 280	2,849	3,402	3 740	3,998	4,015	4 966	6 158	2 532	2,790	3,142	3,994	4,249

NOTE.—These figures are taken from Statement A of the Police Report

Table No. XLII, showing CONVICTS in GAOL.

1	2	3	4	5	6	7	8	9	10	11	12	13	14
YEAR.	*No. in gaol at beginning of the year.*		*No. imprisoned during the year.*		*Religion of convicts.*			*Previous occupation of male convicts.*					
	Males.	Females.	Males.	Females.	Musalman.	Hindu.	Buddhist and Jain.	Official.	Professional.	Service.	Agricultural.	Commercial.	Industrial.
1877-78 .. .	85	17	438	29	533	22	..	19	..	11	385	..	..
1878-79	89	11	402	17	478	26	..	23	..	7	330	..	..
1879-80 ..	103	6	400	36	110	4	..	6	..	..	60	3	8
1880-81 . ..	102	12	685	65	58	10	..	5	7	..	34	6	.
1881-82	69	7	412	25	73	10	..	8	3	3	50	6	..

15	16	17	18	19	20	21	22	23	24	25	26
Length of sentence of convicts.							*Previously convicted.*			*Pecuniary results.*	
YEAR.	Under 6 months.	6 months to 1 year.	1 year to 2 years.	2 years to 5 years.	5 years to 10 years.	Over 10 years and transportation.	Death.	Once.	Twice.	More than twice.	Cost of maintenance.	Profits of convict labour.
1877-78 . .	247	239	69	7	1	1	5	33	11	8	8,839	80
1878-79 . .	240	172	95	6	1	3	2	36	12	6	10,873	221
1879-80 . .	41	44	22	6	..	..	1	5	5	4	12,075	1,060
1880-81 .. .	35	20	12	5	3	1	..	11	7	5	12,986	1,272
1881-82 ..	22	21	19	12	1	10	3	3	1	3	10,892	94

NOTE.—These figures are taken from Tables Nos. XXVIII, XXIX, XXX, XXXI, and XXXVII of the Administration Report.

N. B.—Figures for Columns 10, 13 and 14, for years 1877-78 and 1878-79 are not available in Administration Report.

Table No. XLIII, showing the POPULATION of TOWNS.

1	2	3	4	5	6	7	8	9	10
Tahsil.	Town.	Total population.	Hindus.	Sikhs.	Jains.	Musalmans.	Other religions.	No. of occupied houses.	Persons per 100 occupied houses.
Bannu ..	Edwardesabad ..	8,960	4,284	563	..	4,110	63	1,405	638
Lakki ..	Lakki ..	4,068	1,146	16	..	2,906	..	727	559
Isakhel ..	Isakhel ..	6,692	1,738	9	..	4,895	..	1,644	407
	Kalabagh	6,056	936	54	60	4,993	13	906	668

NOTE.—These figures are taken from Table No. XX of the Census Report of 1881.

Table No. XLIV, showing BIRTHS and DEATHS for TOWNS.

1	2	3	4	5	6	7	8	9	10	11	12	13
TOWN.	Sex	*Total population by the Census of*	*Total births registered during the year.*					*Total deaths registered during the year.*				
		1875.	1877.	1878.	1879.	1880.	1881.	1877.	1878.	1879.	1880.	1881

Nil.

Table No. XLV, showing MUNICIPAL INCOME.

1	2	3	4	5
NAME OF MUNICIPALITY.	Edwardesabad.	Lakki.	Isakhel.	Kalabagh
Class of Municipality	II.	III.	III.	III.
1870 71	6,400		.	.
1871-72 .	9,950		.	.
1872-73	10,200		..	.
1873-74 .	9,300		.	..
1874-75 ..	10,200	1,823	1,623	3,327
1875 76 .	11,150	1,461	2,209	4,126
1876-77 ..	14,697	1,661	2,578	4,622
1877-78 .	13,375	1,727	2,385	4,660
1878-79 ..	16,700	2,759	3,128	5,418
1879-80 .	24,794	2,841	3,541	7,063
1880-81 ..	23,337	2,838	3,707	7,161
1881-82 .	22,022	3,526	3,569	7,258

Table No. XLVI, showing DISTANCES.

a. Tahsil.
T. Police-Station or thana.
C. Police Chauki out-posts

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